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परमसंहिता

PARAMASAMHITĀ
[of the Pāñcharātra]

Edited and translated into English with an introduction

BY

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PREFACE

The Pāñcharātra manual entitled Paramasaṁhitā is published here with an English translation for the benefit of the non-Sanskrit knowing public. Among the Pāñcharātra works, this one occupies a high place, and has been quoted as such by eminent Achāryas. Even so, manuscripts of the work have become rare, and all our enquiry could give us no information of any other copy than the manuscript, Shelf No. 10 G. 27, in the Theosophical Society, Adaiyar, of which a copy came into our hands by chance, and a more or less imperfect manuscript, No. 23743 (Grantha) in the Government Oriental Manuscripts Library at Madras. The first of these is said to have been copied on 24th January 1918 from the MS in possession of Rangaswami Bhattacharya of Srirangam. On both of these manuscripts this edition of the work is based. Except for very bad lapses in chapter XXVIII and comparatively smaller lapses in the very first chapter, the work is in a fairly good state of preservation. It is published therefore as it is without waiting for the possibility of a more complete copy. If ever one should become available, it would not be difficult to issue an amended text, and make the work complete. The work is of too great importance to the Bhakti school of Vaishnavism to need any apology for its publication. I acknowledge here with pleasure my obligation to Dr. Benoytosh Bhattacharya, Director, Oriental Institute Baroda, and the Government of His Highness the Maharaja Gaekwad of Baroda for publishing it in the Gaekwad's Oriental Series. I acknowledge with equal pleasure the assistance I received from Sāhitya Siromaṇi Pandit S. Rajagopalacharya who read the work with me, and whose comparatively short introduction in Sanskrit is also included in the work. It is hoped that this publication would lead to a better understanding of the Pāñcharātra, and of the character of the *āgama* works generally.

5th March 1940. } S. KRISHNASWAMI AIYANGAR,
Mylapore, Madras S. }

INTRODUCTION

PARAMASAMHITĀ OF THE PĀNCHARĀTRA

Pāñcharātra Āgama:—

What is called the Pāñcharātra is one section of the āgama literature of the Vaishnavas. The term *āgama*, as it is used generally, is applied to a class of works of a general character which incorporate the established, accepted practice in regard to any subject which has an *āgama* of its own. In its religious signification, responsible commentators among the Vaishnavas regard *āgama* as the synonym of what logicians call *āpta vākya*. Literally this would mean the words or commands of those interested in our welfare. This would correspond to what is generally called *śiṣṭāchāra*, or the practice of the disciplined. Having regard to these shades of meaning, we may define an *āgama* generally as that which is the accepted practice of the disciplined in respect of worship.

The āgamas and their number:—

The *āgamas* presume the existence of God as the "Sole Supreme," whether the name actually given to that Supreme Being be Siva, or Vishnu, or any other. The most efficient method of attaining salvation is by devoted service to that Supreme, whatever be the form chosen. These *āgamas* fall into different classes according to the nature of the deity chosen. But three classes stand out: Vaishṇava, Saiva and Sākta. Votaries of other religions and institutions also have their *āgamas*, but we are not concerned with them at present. Among the Hindu system of *āgamic* religion, these three take a prominent place. *Āgama* teaching generally falls into four sections, (1) conduct (*charyā*), (2) service (*kriyā*), (3) knowledge (*jñāna*), and (4) devotion (*yoga*). These features are common both to the Saiva and Vaishṇava *āgamas*. Leaving aside the Sākta for the moment, the Vaishṇava and Saiva *āgamas* are generally said to be 108, and 28 in number respectively. Some among these are held to be the most prominent and others are regarded as minor, being devoted more or less to particular forms of the deity worshipped.

Pāñcharātra and Vaikhānasa:—

The Vaishnava *āgamas* are sometimes spoken of as of two classes, the Pāñcharātra and the Vaikhānasa. The difference between the two schools seem to be in the details of the ritual of worship; but otherwise there seems to be no recognised difference in the matter, or the meaning of these. The 108 Vaishnava *āgamas* are taken to be all of them Pāñcharātra, and the list does not include the well known Vaikhānasa texts. For a full list of these 108 and what are printed and available, and what not, reference may be made to the introductory volume of Prof Schrader's *Ahimbudnya Samhitā* published by the Adaiyar Theosophical Society in three volumes. An article on the Pāñcharātra in the *Journal of the Royal Asiatic Society of Great Britain and Ireland* for 1911 by A. Govindacharya may also be referred to.

Pāñcharātra worship common in South Indian temples:—

Pāñcharātra and Pāñcharātra-worship seem to obtain in the great majority of cases of the Vishnu temples of South India, and must have had a large general following, perhaps almost from the beginning. Some of the Pāñcharātra works themselves contain the list of the 108. They themselves sometimes also contain a select list of those which are the most important, or held in the highest esteem. The numbers given of these latter are 9, 6, 5 and 3. This work *Paramasamhitā* is included in these select lists also, excepting the last one, the three last being Sātvata, Paushkara and Jaya, which stand out most prominently. Each one of these three is provided with another work which is an elaboration and a detailed exposition of the ritual. These three guide the practice of worship in the three great Vishnu shrines of South India, Mēlkōṭṭai (Tirunārāyaṇapuram) in Mysore, Srīrangam and Kāñchipuram (Conjivārām).

Explanation of the name Pāñcharātra:—

The name Pāñcharātra is explained in a variety of ways. It is taken to have reference to the plainest meaning of the words that it contains, meaning five nights. This is accounted for as being due to the fact that the Pāñcharātra had been explained by the original expounder in five successive nights.¹ This is so stated in the *Satapatha Brāhmaṇa* as having been narrated in five nights of a *Satra*.² The *Paramasamhitā* text itself gives its own definition, which is characteristic of the work. The name is said to be due to the five qualities of

1. *Paramasamhitā*, XXXI. 19.

2. XIII. 6. I.

mahābhūta, namely, the five gross elements (*bhūta*), the five subtle elements (*tanmātras*), egoism or individuation (*ahankāra*), and thought (*buddhi*), and the formless original matter (*avyakta*). These five constitute the *rātris* or gifts of Puruṣa.³ Hence the *Tantra* or the *Sāstra* which treats of these gifts gets to be called Pāñcharātra.⁴ The treatment of these in Pāñcharātra or the Yoga-tantra may be regarded as distinct from, and, we may say even peculiar to, the Pāñcharātra as distinguished from the Sāṅkhyas so-called. Hence the name Pāñcharātra for this class of works.

The Bhāgavata religion of the Pāñcharātras:—

What is called the Pāñcharātra is generally regarded as the Bhāgavata religion of Bhakti or devotion to God, capable of being propitiated by devoted service and of granting in consequence ultimate salvation (*mokṣa*). The question of the antiquity of the religion of Bhāgavata, and of the Bhāgavatas as a sect, has received considerable attention in recent times. It is regarded as a school of thought, and a body of people practising a mode of worship in conformity thereto, and goes back to times anterior to the Buddhist and Jain history.⁵ We are enabled by recent research to trace the growth of this sect of teachers and teaching from now backwards regularly to Vedic times. The teaching of the Bhāgavatas likewise has been receiving much attention, and the conclusion has recently been reached that the Bhagavad-gītā itself is a manual of the Bhāgavata religion.⁶ We shall consider these positions briefly.

The Bhāgavata religion coeval with Jainism and Buddhism:—

The Bhāgavata religion and the Bhāgavatas are under reference in literature which takes us back to the early literature of the Jains, as some of their earliest classics make mention of the holy ones of the Bhāgavatas.⁷ The inclusion of the names, Vāsudéva and Baladeva among the Salāka Puruṣas of the Jains and their reference to the relationship between Arishtanemi and Vāsudeva among the Bhāgavatas, would make the idea of Vāsudeva-worship contemporary with the earliest stages of Jainism. The idea of the Vāsudevas and the Baladevas being regarded as among the great personages of the Jains in the present day would certainly attest

3. Paramasamhitā. I. 39-40.

4. Ibid. 33.

5. Sir R. G. Bhandarkar's History of Vishnavism, etc., and H. C. Ray Chaudry's Early History of Vaishnavism.

6. The Legacy of India: Professor S. N. Dasgupta's Chapter.

7. Uttarādhyayana, XXII.

to an equal antiquity to the Bhāgavata religion. Equally early references to the Bhāgavatas could be traced in Buddhist literature. The Ghāṭa Jātaka ⁸ seems to be reminiscent of the Vaishnava tradition; Ghāṭa, the brother of Vāsudeva is identified with the Buddha in a previous birth, and Vāsudeva is identified with Sāriputra. Other early Buddhist texts contain references to the sect of the Bhāgavatas among the innumerable religious sects who were contemporary with the Buddha himself, as has been pointed out long ago by Sir R. G. Bhandarkar. It thus makes it clear that the Bhāgavata religion as such is at least as old as Jainism and Buddhism.

The Bhāgavata cult prevalent all over India at the beginning of the Christian era.

That this religion had a considerable following is in evidence in the number of references to the worship of Vāsudeva and Baladeva, or Vāsudeva and Saṅkarshana, and Kṛishṇa and Baladeva, and in a number of other forms. The Besnagar Pillar inscription of the 2nd century before Christ bears evidence to the worship of Vāsudeva in temples. The inscription records the erection of a Garuḍa Pillar in the temple of Vāsudeva and indicates thereby that that worship had been accepted by a foreign Greek ambassador from Taxila¹⁰. This definitely establishes the practice of the Bhāgavata religion in the period of the Sūngas. Another inscription at Ghāṣunḍī¹¹ of the same Vaishnava character takes us back somewhat earlier. A similar reference has come to notice recently in Muttra¹² in regard to similar worship. That is so far as India north of the Vindhya is concerned. In the inscription of the Sātavāhana queen Nāganikā¹³ found in the heart of the Sātavāhana country, the record begins with an invocation to Vāsudēva and Saṅkarshana. Proceeding further South, we come upon references to the worship of Kṛishṇa and Baladeva in Tamil literature, and numbers of instances could be quoted from the Tamil classics. For a precise reference, the poem 56 in the Puraṇānāṟu collection ascribed to Nakkiṛar, contemporary of the famous Pāṇḍyan, victor at Talaiyālankānam, solemnly includes Kṛishṇa and Baladeva, along with Śiva and Subrahmaṇya, as the four controlling deities of the universe.

8. Cowell and Rouse: Buddha Jatakas, IV, p. 57.

9. Opus. Citi. p. 3.

10. Epi. Indica X, App. p. 63.

11. Ibid. p. 3.

12. D. R. Bhandarkar's. List of Sans. Inscriptions.

13. Epi. Indica. App. to. Vol. X, p. 121.

This irrefutable evidence that, among the Gods commanding worship as Supreme deities, this pair takes rank along with the Saiva pair, Śiva and his son, Subhramaṇya or Skanda, is indeed of great significance. Numbers of references could be quoted from the *Silapadhikāram* for temples to these two deities in the Chola capital at Kaveripattinam, and in the Pāṇḍya capital at Madura alike. (14) One of the early shrines in the far south is Tirumāl Iruṁ Solai which finds mention in the *Silapadhikāram* (15) along with Srirangam and Tirupati as places peculiarly holy to Viṣṇu. This place is said to have installed in it Kṛṣṇa and Baladeva as the chief deities in the temple. In times later than these, we have not merely undoubted references, but elaborate descriptions of devotion to the worship of Kṛṣṇa and Baladeva. These references establish beyond doubt the prevalence of the worship of Kṛṣṇa and Baladēva all over the country, so that we would not be wrong if we state it categorically that the Bhāgavata cult, of which these form the principal features, was prevalent over the whole of the country.

Poems included in the collection Paripāḍal expound the Pāñcharātra:—

Apart from these stray references, the Tamil classic Paripāḍal, which is a collection of poems of a particular kind of composition, of which 70 poems of what was probably a larger collection, has been recovered and published, contains five poems in description of Viṣṇu. These are intended to describe the character of Viṣṇu as a deity, and have no more definite object of describing the Bhāgavata or any other cult as such. Even so, the description of Viṣṇu as given in poems 3 and 4 by one Kaḍuvan Iḷa-Eyinan follows closely the description of Viṣṇu as the Supreme in the Pāñcharātra text books, and the Nārāyaṇīya of the Mahābhārata as well. The inference would be possible that this description is based directly upon some of the Pāñcharātra texts which have come down to us, although this need not be considered absolutely necessary as the whole of the Nārāyaṇīya of the Mahābhārata before us was probably known at the time in the Tamil country. Whether the Nārāyaṇīya or any Pāñcharātra text-book was the source from which the inspiration was drawn by the Tamil poet, it is clear beyond doubt that the description of Tirumāl, the familiar name for Viṣṇu, is closely analogous to the description that we get of the Supreme

14. Book V. ll. 169-73, and Bk. XIX. ll. 7-10,

15. Bk. XI. ll. 35-55 and ll. 90 ff.

Vāsudeva-Vishṇu in the Pāñcharātra text-books. It therefore becomes obvious that in the distant Tamil country, it was not merely the detail of worship, or mere mention of the names of Vāsudeva and Saṅkarshaṇa that are under reference, but something very much more than that, the *āgamāic* idea of the supreme character of Vishṇu. The description goes into all the details of the creation as given in the earlier chapters of the Paramasāṃhitā; and definitely refers to the four *vyūhas* and the *vibhavas*. There is the further statement of the character of immanence (*antaryāmitva*) clearly made in the poem. Another poem in the same collection, No. 15, makes a specific reference that Kṛishṇa and Baladēva are the deities installed in Tirumāl Irum Solai, and that poem is again by an author by name Iḷam-Peruvaḷudi. The names of these two authors are clearly those of castes other than that of the Brahman. The affix to the first name would indicate the hunter caste, and that of the second some association with the Pāṇḍyan family ruling over Madura. This poem 15 gives in circumstantial detail the features of Vāsudeva-Saṅkarshaṇa, so fully that it leaves us in little doubt that this worship had established itself in the remote south much earlier than the period to which the poem actually refers.

The Pāñcharātra and the Tamil Āḷvārs

If there had been such a detailed knowledge of the teachings of the Bhāgavata and the Pāñcharātra in the distant south, as is indicated in these references, it would naturally be expected that further references could be found in the later literature of the south. As a matter of fact, the *Bhakti* movement seems to have been in full blast in South India during the first millennium of the Christian era, the *Bhakti* of the Śaivas as well as of the Vaishṇavas. But we are concerned only with the Bhāgavatas and their *Bhakti*, and we have a number of indirect and direct references to this school of the *tantra* or the *śāstra* upon which this teaching had been based. The Āḷvārs were twelve in number, and were undoubtedly devotees of Vishṇu. Their devotion finds vent in poems of artistic merit and their unalloyed devotion is exhibited to the full. References to *mūl* which is the literal Tamil equivalent of the Sanskrit *tantra*, lies scattered through the works of the early Āḷvārs not only, but we get some elaborate references to what this actually stood for in the works of Tirumaliṣai Alvār, whose two poems included in the Prabhandham, expound the teaching with greater elaboration than his three predecessors or contemporaries of this school. The whole of the teaching of the Āḷvārs, all

of them, is suffused with the teaching of this school of *Bhakti*, which is as we find it set forth in the *āgamāic* text-books, the *āgama* with which we are directly concerned, namely, the *Paramasamhitā*. Even the first Āḷvārs have direct references to the general principle inculcated in the work that unalloyed and single-minded devotion to Viṣṇu in the simplest form possible is the most efficient for the attainment of salvation.¹⁶ In fact they state it that the more elaborate forms of worship in the manner of the Veda and Vedic learning is all good for those that have the equipment for doing it; but, for actual attainment of salvation, that is not at all necessary for those who do not have the equipment. A far simpler method of devotion, the mere recitation of the names of God, is enough, provided only that that devotion is absolutely single-minded.¹⁷ We have an explicit statement in Tirumangai Āḷvār that what the others perhaps speak of in general terms as *nīl* and *aṇam* alternatively, sometimes as *aṇanūl*, stands actually for *āgama* works, which are believed generally to have been the teaching of Viṣṇu directly. The first stanza of the 6th section of the tenth ten of the Periyatirumoli, his major work in the Prabandha, does contain the statement "Our Lord who expounded elaborately to the world the Dharma Śāstra (*Aṇanūl*) in the form of Nara-Nārāyaṇa." This has reference certainly to the *āgama* works, which were originally expounded by Viṣṇu to various people on various occasions, but primarily to Nārada, and were published to the world as they were through Nara and Nārāyaṇa, described as the sons of Viṣṇu, two among his four sons, who reside habitually in an *āśrama* at Badari, and are regarded as having taught these to the world. The term *Aṇanūl* as such could be literally translated into Dharma Śāstra, or simply the *tantra* or treatise dealing with *dharma*. The Pāñcharātra that was taught by the Supreme Vāsudeva is certainly a way of life, a Dharma Śāstra, and, among the first that received the teaching from the Sun to whom the Supreme One taught it, were the seven *Prajāpatīs* as they are called, the *Saptarshis*, and the eighth one who learnt it of the Sun was Svāyambhuva-Manu. This Svāyambhuva-Manu is said to have given the teaching to the world in the Śāstra that he taught as the original Mānava Dharma Śāstra.¹⁸ It therefore becomes clear that, while the early Āḷvārs have more or less indirect referen-

16. 2nd Tiruvandādi. St. 38.

17. Ibid. St. 39 and similar passages in the works of the others.

18. M. Bh. Book XIII, Ch. 343 'Ś1.31 & 45. (Kumbhakoṇam Edn.).

cess to this, their teaching taken as a whole exhibits close similarity to the teaching of the Pāñcharātra. Among the later Ālvārs, Nammālvār is much more elaborate and much more literary and artistic; but the essence of his teaching is almost exactly the same as that of the first Ālvārs. The works of the other Ālvārs including Āṇḍāl are of the same general character, so that we may say definitely that the teaching of the Ālvārs is Bhāgavataic or āgamāic or Pāñcharātrāic in character. Tirumangai Ālvār lived in the 8th century after Christ, and the other Ālvārs go backward from him through five or six centuries in point of time—a period coeval with that of the Śaiva Aḍiyārs, the Nāyanmārs of the Śiva school of *bhakti*. This direct statement from Tirumangai Ālvār only confirms the general position and gives us a precisely pointed statement in regard to it.

The Mahābhārata in the Tamil country in the Śaṅgam age

Whence did this general knowledge come into the Tamil country to be so generally and elaborately incorporated in the literature of the school of Bhakti? One source, and that is literary, is the Mahābhārata. The Śānti parva of the Mahābhārata has remained suspect as a later addition to the great epic. It is now generally admitted that the whole of the Mahābhārata in its present form consisting of a lakh of *ślokas* (*Śata Sāhasrikā*) was known by the 6th century A. D. This does not depend merely upon literary evidence, but is found in an inscription of the Guptas (the Khoh copper plates inscription).¹⁹ On this counting, it would be impossible to exclude the Śāntiparva as a whole from the scope of the *Śata Sāhasrikā*, Mahābhārata. In the Tamil land itself, one of the earliest achievements of the Tamil Pāṇḍyas who established the Śaṅgam in Madura, was the doing of the Mahābhārata into Tamil. A tenth century charter²⁰ referring to the early Pāṇḍyas, the Pāṇḍyas who lived and passed away with distinction, in the centuries anterior to the advent of a new dynasty of Pāṇḍyas, in the 6th century, make references to a distinguished Pāṇḍyan, victor over his enemies at a place called Talaiyālankānam. The story is that he destroyed the armies of his enemies, the Cholas and the Cheras at a place called Talaiyālankānam, and that was the prime achievement that made him famous. Along with this happens to be mentioned two other achievements of his of a civil, and not warlike, character; and they are said to be the establishment of the Śaṅgam in Madura and the doing of the Mahābhārata

¹⁹. Fleet, C. I. I. Gupta Inscriptions.

²⁰. The large Sinnamanūr Plates: S. I. I, Vol. III Pt. IV

into Tamil.²¹ This last statement means that he got the Mahābhārata translated into Tamil, as the verb is in the causative without a doubt. We have the name of a well known author of the Sangam age who goes by the name Perumḍēvan, and he is distinguished in this class of literature by being referred to as the Perumḍēvan, who sang the Mahābhārata, that is, who made a versified translation of the Mahābhārata, *Pāratam Pāḍiya* Perumḍēvan. We may therefore take it safely that the Bhārata was done into Tamil as a whole, and what is really material to our discussion is that this Tamil version included in all probability the Śānti parva of the Mahābhārata containing in it the *Mokṣadharmā* particularly and the *Nārāyaṇīya*. If we could therefore take it that the doing of the Mahābhārata into Tamil in fact included the *Nārāyaṇīya* portion, we could easily understand the Tamils of the age of the Ālvārs having a fairly full knowledge of the teaching of the Bhāgavatas.

The Sātvata movement and Bhḡāvata worship

There is another explanation for the prevalence of Bhāgavata worship so far out as distant South India. This form of worship, there are good reasons for believing prevailed as the form of worship among the people who came to be known from very early historical times as the Sātvatas.²² Their general adoption of this form of worship and their carrying it over with them wherever they went seems to have been one of the potent causes of the outspread of this form of worship over this vast extent of country. The Sātvatas were associated with the Purus, one of the Vedic tribes, whose name occurs in conjunction with those of the Bharatas. When they moved out from the region of the Śūrasēnas owing to the war of extinction the Śūrasēna ruler and his ally, the ruler of Magadha, Jarāsandha, waged against them, they are said to have betaken themselves to the western frontier or rather south-western frontier of the Kuru-Pāñchāla region finally. In the course of this migration various sections of these people seem to have settled down in the region of Malva and the farther south, and therefrom spread over the whole of northern Dakhan and the region of the Konkan. Some of these seem to have moved further southward also, as among the early peoples of South India we find classes bearing names Āyar, Anḍar, Idaiyar, all of them communities of cattle-rearers, corresponding more or less to the later Ahirs, the Ābhiras of Sanskrit literature. This movement of the Sātvatas dates back to earlier than

21. Indian Historical Quarterly, Vol. IX, p. 63ff.

22. Proceedings of the 2nd Oriental Conference, Calcutta, pp.351 ff.

the days of the Aitarēya Brāhmaṇa which refers to the *Abhishēka* of Indra in the southern region of the Sātvatas with the title Bhoja. These titles, Bhoja and Mahābhoja are found to be common in historical times in the region of Berar extending down the Mahratta country to as far south as the northern part of the present day Mysore territory.²³ We also have evidence among the Southern dynasties of the *Agnikula*, and of the solar race traditions associated with the ruling dynasties of Rajaputana in later times. A Tamil chieftain, Irungōvēl, ruling over North-western Mysore claims descent in the 49th generation from Krishna of Dvārakā. There is a story related in connection with this chieftain that the poet Kapilar attempted negotiating a marriage of this chieftain with the daughters of his friend Pāri of Parambunādu after the father's death. In that connection, the position of the family comes into reference, and the details are stated there. Kapilar's poems in connection with this incident are included in the Puranānūru collection.²⁴ In a poem of another collection relating to the Pallavas of Kāñchi, the statement is made that these Pallavas were descended from one of the younger scions of the ruling family of Ayodhya, the Ikshvāku family, and they are supposed to have descended from the younger scions of the family than Rama.²⁵ This is stated in terms in the Perumbāṇaruppaḍai celebrating the Tonḍamān Ilam-Tiraiyan of Kāñchi. There is an important class of people constituting the population of south India even now who are called Vanni-yars. They now-a-days call themselves Vannikula Kshatriyas. This may be interpreted as Agnikula as the word *Vanni* means fire. But then *vanni* is also the name of a tree, and it may be that the name is taken from the tree totem. Whether these people belong to the Agnikula or no, the fact of a chieftain claiming Sātvata association with Dvārakā, and the prevalence of that and other similar tradition in respect of the Tonḍamān chieftain of Kāñchi possibly through the Cholas, the Chola king having been the father of this Tonḍamān, is indication of the spread of the tradition to the south and presumably also of the people intimately associated with these traditions. If the Sātvatas, or people associated with these ethnically, moved into the south and occupied important regions of the peninsula, they must have carried their religious traditions with them, and that might account for the prevalence of the Bhāgavata

23. A. S. W. I. IV, 98 ff. J. B. R. A. S. 407 ff.

24. Puranānūru. 201.

25. Pattupattu III, 11. 29-37.

worship in the south. The Sātvata movement therefore would account for this cultural movement. Probably the prevalence of the Bhāgavata worship in the south may have actually to be accounted for as the combined results of the movement of the people Sātvatas and the traditions incorporated in the Sānti parva of the Mahābhārata.

The tradition of Agastya's emigration confirmatory

It is clear from what has been stated above that the teaching of the Bhāgavata religion had early got formulated perhaps in the region of Kurukshētra, and carried over the country to the extreme south by the Sātvata movement which must have begun somewhat earlier than the great war of the Mahābhārata. The tradition of the movement of Agastya to the south contains points in it which would confirm this. When it was resolved that Agastya should move southward across the Vindhya mountains, it is said that he went to various places and obtained various items of equipment for his journey south. For one thing, he carried the waters of the Ganges in his *kamandala* (water-pot) and went to Krishna and obtained 18 leaders and 18,000 cultivators, and with much other equipment went forward towards the south.²⁶ These traditions are certainly reminiscent of the southward movement of a people from the north carrying with them the culture that had already got into vogue in the north. When the body thus emigrated and settled down in the south, there started a new development, which combined the culture of these immigrants and of that of all the people whom perhaps they found there already. The whole course of this development included in it the Bhakti cult which we find in full efflorescence by the beginning of the Christian era showing a further exuberance of growth in the centuries following to the time of Rāmānuja. Rāmānuja had ample material in the latter half of the 11th century, and the earlier half of the 12th to formulate the system of worship and religion which goes by the name Vaiṣṇavism. His teaching was carried to the north in the generations immediately following and developed in various branches with characteristic differences suitable to the localities where it developed further in the somewhat sensuous Rādhākṛishṇa cult of Bengal on the one side, and the somewhat severer cult of the Sikhs on the other. We are not concerned to deal with that topic further here.

26. Tolkāppiam Pāyiram and Nacchinārkkiniyar's Commentary thereon.

The Bhagavad-Gītā and the Pāñcharātra:—

The next point for consideration is the position that the Gītā occupies in the development of this school. The Gītā has been for long the subject of study both in the East and in the West, and has received much attention at the hands of critical scholars. Various theories had been advanced in regard to its character, and its position in the Mahābhārata as a whole. It is hardly necessary for us to traverse the whole ground here. Now that we have a handbook of the Pāñcharātra of the general character of the Paramasamhitā, we are in a far better position to compare the Gītā as a whole with the Bhāgavata-Pāñcharātraic teaching incorporated in this work, and arrive at important conclusions. Even a very cursory reading would show similarity of teaching between the two too close to be neglected and regarded as accidental. The nature of the teaching as well as the details point to the affiliation of the one with the other. The interesting question would arise as to which of the two might be regarded as the original, the general Pāñcharātraic teaching, or the Bhagavad Gītā. By general Pāñcharātraic teaching we do not mean what is actually stated in any text of the Pāñcharātra, but the actual general principles underlying the teaching. As in the case of most departments of Indian literature, there must have been a body of Pāñcharātraic teaching probably handed down from teacher to pupil and practised more or less generally by the people before the teaching gets to be formulated in handbooks for the teaching of this system. So whether the Pāñcharātra books which have become available to us be later or earlier will not affect the antiquity of the Pāñcharātraic teaching. What is material to our purpose is the antiquity of the Pāñcharātra in general, and not the actual age of any particular text book. The question then reduces itself to determining whether the Gītā follows the Pāñcharātra teaching, or the Pāñcharātra follows the Gītā teaching.

The Pāñcharātra and Vaidika ritualistic teaching:—

The problem of an original Gītā, subsequently inflated by additions and interpolations, does not concern us for the present. The problem whether there was an epic Gītā elaborated by additions of doctrinal teaching of various kinds into the present form of the work is a problem which has to be considered separately. We are concerned here with the whole of the Gītā as it is, and its teaching as a whole, which would naturally involve consideration of the form of the Gītā and its authorship and antiquity. It is often assumed that the Gītā text as it is, was teaching original to the work

itself, and was taught for the first time in the work by Krishna of Dvārakā, the Mahābhārata hero. This assumption would naturally fix the date of origin of the Gītā to the Mahābhārata. In a discussion of the Pāñcharātraic teaching and its relation to the Gītā we have certainly to consider how far this position that the Gītā teaching was originated by Krishna is in consonance with what we know of the Pāñcharātra teaching. By all accounts, in the large variety in which they have come down to us, the teaching of the Pāñcharātra is ascribed to the Supreme deity of the Bhāgavatas, Vāsudēva, later on identified with Vāsudēva-Krishna leading to very important conclusions in regard to the nature of the Pāñcharātra itself. It has been regarded in consequence that the Pāñcharātra was non-Brahmanic in point of character and Kshatriya in its origin, and therefore a Protestant school of teaching to Brahmanism, as in fact Buddhism and Jainism are. While we do not feel that it is necessary we should discuss that problem here, we may just remark in passing that while the Pāñcharātra, as it has come down to us, distinctly does make provision for the religious needs of the four *varṇas*, at any rate specifically and distinctly, it would be hard to postulate from the texts themselves anything anti-Brahmanical in point of character. Even the much objected Vedic rituals, which certainly were exclusively the monopoly of the Brahmins, notwithstanding the fact that the actual purpose of these rituals and the merit accruing therefrom had always been for the benefit of the community as a whole, were never regarded as of benefit only to the Brahman community. Therefore the ascription of anything anti-Brahmanical to the Pāñcharātra seems on the face of it unwarranted. Leaving that question aside, there is still left the question how far the ritualistic performances of the Veda could be regarded as efficacious for achieving the ultimate ends of man. The ritualistic side of the Veda seems obviously intended to propitiate various deities, and it may ultimately be the Deity, with a view to the attainment of benefits of a limited character and not the ultimate benefit of what the Sanskritists call *niḥśréyas*, the ultimate salvation. It is there that the Pāñcharātraic teaching might be held to come into conflict with the Vedic ritualistic teaching. We find this difference noted with a certain amount of emphasis at the very outset of the Gītā, thus lending colour to the conclusion that it was a Kshatriya protest against the Brahmanical claims,

Krishṇa-Dēvakīputra, a student of the Pāñcharātra:—

Leaving that aside we come to the question that the Krishṇa of the Mahābhārata is referred to even in an early work such as the Chandōgya Upanishad as Krishṇa Dēvakīputra, which would imply Krishṇas other than this Dēvakīputra, as perhaps well known persons; the compound name Krishṇa-Vāsudēva, Krishṇa, the son of Vasudēva would similarly imply other Krishṇas besides this particular one. The Chandōgya Upanishad itself recognises that this Krishna-Dēvakīputra took his religious teaching from a certain *Rishi* Ghora Āngirasa. This *Rishi* Ghora of the Āngirasa *gotra* which is what the title would mean, was a descendant of the *Rishi* Āngirasa, the most distinguished member of the Āngirasa being Brihaspati, and, as such, came into the hereditary line of teachers beginning with Brihaspati, the Āngirasa, to whom the Pāñcharātra teaching was given charge at one stage. Presumably therefore Krishṇa-Dēvakīputra had learnt this Bhāgavata teaching, whatever that be, from Ghora Āngirasa of the school of the Pāñcharātras. This at once establishes that he was certainly not the originator of the teaching, however distinguished he might have become as the expounder of that teaching later on.

Para-Vāsudēva the teacher of the Pāñcharātra in the Gītā itself:—

The references to the name Vāsudēva in the metrical *sūtras* of Pāṇini, (IV. 3. 95-98) and Patañjali's interpretation likewise, both of them make it clear that these had some conception of a divine Vāsudēva and Vāsudēva-worship apart from Krishṇa-Vāsudēva. Therefore the acceptance of a Para-Vāsudēva as the originator of the Pāñcharātraic teaching as writers of old believed, seems to be a fairly correct position. This is borne out by a statement made by Krishṇa himself in the Bhāgavad Gītā at the beginning of chapter IV, where he makes the reference that He taught this "Yoga of Pāñcharātra" to Vivasvān, the Sun, and that the Sun taught it to Manu and Manu to Ikshvāku; and then the statement follows that this in course of time had been forgotten. He takes it up in the third *śloka* that "I am He who now imparts to you that old teaching." Though the question here is made clear that the person who taught the Sun was an old entity, and that Krishṇa now teaches Arjuna the same teaching, Arjuna does raise the point how it could happen that Krishṇa living in his time could teach this to the Sun who taught Ikshvāku. This would imply a comparatively large number of generations anterior

to Arjuna, and hence the question. Then Krishna gives the explanation, or rather, he is driven to the explanation, that "unborn though he be, he does generally come many times into the world according to need." That should be held to be decisive that Krishna-Dēvakīputra the friend of Arjuna and the teacher of the Gītā to him, was a person quite different from the Para-Vāsudēva, the originator of the Bhāgavata and the Pāñcharātraic teaching. This idea of a supreme Vāsudēva seems inculcated by Krishna in VII, 18 as well. So the evidence of the Gītā itself is to recognise a separate entity, Para-Vāsudēva as distinct from Krishna-Vāsudēva often spoken of as Vāsudēva as he was an *Avatār* of the original Para-Vāsudēva. All the literature of the Pāñcharātra, direct and indirect, speak of the Supreme in the one form or the other, particularly the more general class of writings than the set Pāñcharātraic texts. This position of the Gītā therefore seems confirmatory of what is said in the Nārāyaṇīya section of the Mahābhārata in regard to the Pāñcharātra itself, its origin and the general tenor of its teaching.

Gītā, a manual of Pāñcharātra teaching:—

In regard to the Gītā itself, it is hardly necessary to take up the question of an original Gītā and its subsequent growth. This investigation initiated by Professor Jacobi and taken up later on by Professor Garbe has been continued in a recent treatise by Professor Otto, the author of *Mysticism, Eastern and Western*. He starts with the thesis that there was an original epic Gītā forming an integral part of the Mahābhārata, and not intended to teach anything religious. The religious teaching in it is in consequence relegated as interpolations, and therefore later accretions to the original texts. That hardly concerns us, as we are primarily concerned here with the Gītā as a religious manual, and as such we have to take the Gītā in its entirety. No explanation therefore is required for passing over this aspect of the question here. We are more directly concerned with the Gītā as a manual of religious teaching, and are primarily concerned with its position as a text book of a particular school of Vaishnavism, whether it should be called Pāñcharātra as such, or by any other name such as the Bhāgavata. Considered as such, it would be quite clear that the Gītā is a whole manual teaching *Bhakti* as the most efficacious method of attaining to salvation, and as such, and as inculcating Viṣṇu *Bhakti* specifically, it could be regarded, and has been so regarded, as a manual of the Pāñcharātra school. As such and taken as a whole, the similarity between the Pāñcharātra teaching, and the teaching of the Bhāgavad

Gītā from the doctrinal point of view is so close that one cannot resist the conclusion that it was intended to be a manual of the Pāñcharātras. It is hardly necessary in this context to go into an elaborate investigation to prove this, as it would be quite obvious to even the most ordinary reader. In the *Bhakti* school of South Indian Vaiṣṇavism, it is actually taken as such, and wherever we find references, these merely go to establish the truth of this statement. This is in a way confirmed by the statement of Śrī Kṛṣṇa in chapter IV of the Gītā quoted above, which seems almost a repetition of the statement contained in the Nārāyaṇīya section of the Sānti Parvan of the Mahābhārata, where the Pāñcharātrāic teaching is referred to as "Harigītā Purāṭanam"²⁷ sung of old by Hari, which would mean that the teaching was actually given to the world by Hari himself in time primeval. A full study of the Pāñcharātra teaching therefore would involve a study of the text of the Pāñcharātra as in the Paramasamhitā, as perhaps a good example of a full manual, in comparison with the Gītā on the one side, and the Mōkshadharma of the Mahābhārata leading ultimately to the Nārāyaṇīya. Such a study may involve chronological incompatibilities in the present state of opinion regarding the chronology of the Mahābhārata itself and the Gītā. But without a study like that, it is hardly possible to arrive at any definite conclusions. The Pāñcharātra is a growing tradition, and without a thorough-going study of this tradition as incorporated in the Mōkshadharma of the Mahābhārata involving a study of the Sāṅkhya, Yōga and the modifications that these underwent as well as the relations between the position of Yājñavalkya as innovator and his teachers before him, no definite conclusion in regard to the doctrinal position would be possible.

Pāñcharātra is Vaidika in character:—

The general account of the Pāñcharātra as given in the Mōkshadharma chapter gives the impression that the Pāñcharātra as a system is presented there as meeting the general needs of humanity at large, and is intended to explain the general position of the relation of man to God. It starts from a study of the Sāṅkhya and the Yōga, and proceeds therefrom to the teaching of other systems reaching ultimately to that of the Pāñcharātra. The term Sāṅkhya receives the explanation that it is nothing more than a careful or critical examination, rather than anything more technical, as it is

27, M. Bh. XII. 348 s'l, 31-34; 156-10,

generally understood. One often comes upon statements that there is no difference between the Sāṅkhya and Yoga, as is too often assumed in recent critical discussions. We are led on gradually through a series of discussions to the view that there really is no contrariety or opposition between the orthodox Vaidic teaching as a whole, and the Pāñcharātra, except the differences due to human capacity and achievement in this department of human activity. The Mahābhārata expounds the differences and arrives at last to the conclusion, in its own characteristic way, that the Pāñcharātra marks the head and crown of the God-given teaching of the Veda itself. Unfortunately, however, modern discussions, Indian and European, have attempted to trace not merely a distinction, but even a contrariety between the Vaidic teaching and the Pāñcharātra as such. There is a school even of Indian opinion which regards the Pāñcharātra as outside the fold of the Veda. In regard to this, we need say no more than to refer to the passages of the Śrī Bhāṣhya where Rāmānuja refutes the opinion expressed by Śaṅkara in his Bhāṣhya.²⁸ Rāmānuja here makes quotations from the Pāñcharātra text books, of which he mentions three, the Paushkara Saṁhitā, the Sātvata Saṁhitā and the Parama Saṁhitā. The two passages that he quotes from this last work have reference to the fundamental position of the Pāñcharātra as such, and perhaps exhibits the importance of this work in the estimation of Rāmānuja himself. In this particular, Rāmānuja is not the first of the Āchāryas. The Parama Saṁhitā is referred to, and quoted with approval, by Yāmunaāchārya before him in his Agama Prāmāṇya, and that receives of course further support from Vedānta Desika later. It is hardly necessary to labour the point further here so far as that particular part is concerned. The actual claim of the Pāñcharātra works themselves, it must be pointed out, is that it is based on the Veda itself, and the claim is made that it is based entirely upon a particular Sākhā of the Veda called Ekāyana based upon one of the redactions of the Yajur Veda. Ekāyana is sometimes described as at the head of the Veda itself as a whole. This Ekāyana is under reference in the passage in the Chandōgya Upanishad where Nārada tells Sanatkumāra that that is among the literature that he had already studied. Later writers beginning with Madhvāchārya have no doubt that the Ekāyana is Pāñcharātra, and that statement finds support in the Mahābhārata. The Chandōgya Upanishad itself seems to make the position more or less clear. Further references are given in the Sanskrit introduction that follows.

28. II. 2. 42.

Pāñcharātra, God-given and not of human origin:--

The claim is made in the Mahābhārata that the Pāñcharātra is of equal authority with the Veda as being *apauruṣhēya* (God-given and not man made) unlike the other systems with which it is brought into comparison. Whatever interpretation the modern critic may put upon this supra-human character of the teaching, the teaching goes back undoubtedly to the times of the Upanishads, the oldest among them, and therefore anterior to Buddhism certainly and Jainism as well. The teaching of *ahiṃsā* of the Pāñcharātrins is much more emphatic than that of the Buddha, although in origin both perhaps sprang from a natural objection to the immolation of victims in sacrifices conducted in the name of religion. While Buddhism perhaps remained content with prohibiting it only so far, Jainism and Pāñcharātraism prohibit killing absolutely. The antiquity of the Pāñcharātra therefore gets established as beyond a doubt on traditional Indian evidence. Whatever the actual form of the teaching, it had established itself in vogue, perhaps in the days of the Brāhmaṇas, and is clearly in evidence in the Upanishads; and perhaps it got to be formulated in text books, it may be, in the age of the Sūtras. Hence the name Bhakti Sūtras given to the teachings of Nārada and Sāṇḍilya, the two principal exponents of this school of religious thought.

Coming to the Parama Samhitā itself, we stated already that, unlike the other treatises on the subject, it is a general handbook on the principles of the Pāñcharātra, and so far as the text of it goes, it does not seem to have reference particularly to any one temple. The context as well as the import of the quotations made by Rāmānuja seem to imply that this is really a general work on the Pāñcharātra principles. We may therefore have to refer it to comparatively early times. Viṣṇu-worship of the Pāñcharātra kind, and Vaiṣṇava temples were known in the 2nd and perhaps 3rd century B. C. Although we have not come upon any direct reference of an indubitable character for temple worship in earlier times, there is nothing whatsoever of a definite character against such an assumption. The work therefore seems to be referable to about the same early time, if not earlier. This may find support in the fact that the Dharma Śāstra of Manu – it may be the original Dharma Śāstra – is a handbook of the Pāñcharātra type, as being more or less a handbook which lays down the way of life of an individual going through life with a view to the achievement of the ultimate end of human existence, *nirhṛīyas*, by freeing oneself from the cycle of births and

attaining to the position of similarity and proximity to God Himself. The close similarity between the Paramasamhitā as a Pāñcharātra handbook and the Bhagavad Gītā as it has come down to us as a manual of the Pāñcharātra Vaiṣṇavism would only go to confirm this in a general way notwithstanding the detailed modern criticism, which would ascribe the Gītā to various dates. Of course, the determination of this question with precision would involve a discussion of the position of the Sānti Parva in the Mahābhārata and of the chronology of the Mahābhārata itself. That question is too large for discussion here. We leave that subject there therefore till the larger question of the Mahābhārata could take definite shape. A reference to the *tattvas* as detailed in the Parama Samhitā will show that the Parama Samhitā makes a total of only 25 of these, while in the Sānti Parva of the Mahābhārata this is the actual number of the *tattvas* recounted till we come to Yājñavalkya's enunciation of these in the Sānti Parva, chapters XXIII-XXIV, (See S. N. Das Gupta's History of Indian Philosophy, Vol. II pp. 471 ff). It will be found that Yājñavalkya is led on, in the course of a discussion, to postulate a 26th *tattva*, making the Purusha into two, the Kēvala Purusha or the Supreme Purusha, and the Purusha contaminated by association with the Kshētra or Prakṛiti. We do not find anything analogous to it in the Parama Samhitā of the Pāñcharātra. Reference may here be made to Pāṇini (IV. 3.105) regarding the later character of Yājñavalkya as compared with others whose names have come down to us as originators or writers of the Brāhmaṇas. Whether we would be warranted in actually regarding the Parama Samhitā older on this ground alone may well be left over for further investigation. The antiquity of the Pāñcharātra nevertheless is clear from this. Throughout the discussions regarding these, the terms Bhāgavata and Pāñcharātra are used as synonyms, the one of the other.

In many of the references made above to earlier literature, the Bhāgavatas appear as one group of people. It seems likely that, under that general name, a number of groups of people of kindred thought and practice in religion was included. Bühler held the Ājīvikas as a sect of the Bhāgavatas. But in South India the Ājīvikas are grouped along with the Nirgranthas, who are regarded as a section of the Jains. The Ājīvikas seem to have constituted a sufficiently important and respected group, as we come upon references in inscriptions to a special levy called *Āśuvikal kāṣu*, revenue raised in cash for the benefit of the Ājīvikas. The association

of the name in inscriptions would perhaps indicate some kind of Jain affiliation, though there is absolutely nothing to debar their having been other than Jain in point of religion. But we have a clear statement in the Harshacharita of Bāṇa, who certainly must be given credit for knowing what he actually states in the work, that among the large group of forest-livers—not all of them necessarily ascetical—we find the Bhāgavatas and the Pāñcharātrins mentioned separately. Not only that; but the groups are divided by a certain number of other names coming in between. The commentator Sāṅkarārya renders the Bhāgavatas as Viṣṇu-Bhaktas, and explains the Pāñcharātraka as Vaiṣṇava *Bhēda*. Perhaps therefore the Bhāgavata sects referred to in Jain, Buddhist and Hindu authorities have reference to a number of groups of Bhaktas or devotees of Viṣṇu, and, if they were so, whether the Ājīvikas could be brought under this grouping as a sect of the Bhāgavatas becomes possible. Whatever that be, early in the 7th century, Bāṇa had knowledge of a large number of sects of forest-livers. Among them two important groups clearly distinguishable, namely, the Bhāgavatas and the Pāñcharātrikas, both worshippers of Viṣṇu were among the innumerable groups of forest-livers in the glades of the Vindhyan forests, each following its own teaching and adopting, all of them, a comparatively similar mode of life. In his days therefore, we would be warranted in inferring that the Bhāgavata cult prevailed in more than one form with the usual division of teachers and followers. Naturally therefore it would not be difficult to imagine that this was a comparatively large sect in civil society, apart from forest-livers, and therefore that the doctrine or teaching of the Pāñcharātra exercised considerable influence and had a large following. Such an inference would be in keeping with the importance attached to this group of people and their opinions from the days of Sāṅkara onwards. What is really to our purpose is that about this time their teaching should have received a certain amount of formulation and codification; and there must therefore have been text books to make the teaching popular among the large number of followers of the creed. Very many of the Pāñcharātra handbooks, or Saṁhitās, that we know of, may have come into existence, and might have had considerable vogue at this time, though some of the larger treatises may have been written later. But the essential point for us is the possibility of an early text book like that of the Parama-saṁhitā, and that seems warranted by the general light that these details throw upon the position of the Bhāgavatas and Pāñcharātrins as Viṣṇu worshippers. While therefore we

are not in a position definitely to ascribe a precise date to the Paramasamhitā, it is fairly clear that it is a very early handbook of a general character, and therefore of high authority to be quoted in discussions on the general character of the teaching of Pāñcharātra.

It will be seen from the above discussion that the Bhakti school of the Vaishnavas goes back to great antiquity, and is a school of thought which exercised very considerable influence over other sects which had attained to historical fame, among them prominently Jainism and Buddhism. This position is certainly in keeping with what obtained in the Tamil country where, in the earliest extant Tamil literature, we find clear references not only to the worship of Kṛishṇa and Baladēva, but more or less to the general tenets of the āgamāic teaching, as in the Paripāḍal. A detailed analysis of the poems bearing on Viṣṇu would indicate considerable affiliation to the Paramasamhitā in respect of details, although it is possible, as we have stated already, that the detailed knowledge of the Pāñcharātra possessed by the Tamils may have been got from the Śānti-Parva of the Mahābhārata which had, in all probability been done into Tamil pretty early. The Alvēars whose time ranges from the 3rd to the 8th century have clear, and unmistakable and detailed references to the teaching of the Pāñcharātra as such, culminating in the specific statement of the Pāñcharātra having been taught through "Nara and Nārāṇa", and be of the character of a general way of life, Dharmaśāstra, as it is called in Sanskrit. It must have had a continuous history in the Tamil land already, enabling Rāmānuja to quote authoritative text books and among them Paramasamhitā for one, for refuting a contrary opinion. It is the teaching of these āgamas generally that contributed largely to widening the sphere of the Vedic religion, giving it a popular form, and making it much less technical than the ritualistic Vaidik teaching of the Brāhmana literature. No extraneous influences or copying from outside is needed to explain this popular character, and there is hardly justification for regarding the Pāñcharātra in particular as non-Brahmanical teaching, sometimes even described as anti-Brahmanical. It is this particular way of popularising that has given to modern Vaishnavism the wide scope and continuity of practice. This teaching that had received already form and shape got to be popularised by the writings of the Alvēars and more regularly formulated and incorporated in the Vaishnava teaching by the work of Rāmānuja and carried to the north and spread out into the various regions of Northern

India, modifying itself to have effective appeal as in the introductory statement in the Padma Purāṇa and the general statement in the Śrī Bhāgavata. It has thus become a living fountain from which all kinds of people could draw to quench their thirst for the consolations of religion, and prevails in one form or another across the whole width of the continent from the frontier hills to the Bay of Bengal, and from the Himalayas southwards throughout the whole country. In certain regions of this south, its popularity is shared by almost the kindred cult of the Śaiva āgamas, which certainly is no less a Bhakti cult than the Pāñcharātra.

श्री प्रस्तावना

श्रीमते लक्ष्मीहयवदनपरब्रह्मणे नमः।

भो भो आर्याः प्रज्ञासमुन्मिषितधिषणाः पण्डितप्रकाण्डाः वेदवेदाङ्गतत्त्वज्ञाः
नैगमामोदमुदितहृदयाः श्रूयते चाद्यावधि आगमैकवेद्यो भगवान् लोकपावनः
सर्वेश्वरः श्रियःपतिः परमात्मा जगदेककारणं मुख्यं तत्त्वमिति ।

समुन्मिषति चास्माकं तत्र कापि महती जिज्ञासा कश्चायमागमः । सवैदिक
उत अवैदिकः । किंमूलश्चायमागमः कति च भेदास्तस्य । के वा प्रवर्तयितारः
इति च । आगमो नाम आडित्युपसर्गात् गम् धातोः अच्प्रत्यये निष्पन्नः
तन्त्रशास्त्ररूपार्थावबोधकः । तथा चोक्तम्—

आगतं पञ्चवक्त्रात्तु गतं च गिरिजानने ।
मतं च वासुदेवस्य तस्मादागममुच्यते ॥
सृष्टिश्च प्रलयश्चैव देवतानां तथार्चनम् ।
साधनं चैव सर्वेषां पुरश्चरणमेव च ॥
षट्कर्मसाधनं चैव ध्यानयोगश्चतुर्विधः ।
सप्तमिर्लक्षणैर्युक्तं त्वागमं तद्विदुर्बुधाः ॥ इति ।

किं च । आगमस्य पारम्पर्यक्रमागताचारानुव्यञ्जकत्वमवगम्यते महाभारते सहस्र-
नामाध्याये । यथा—

सर्वागमानामाचारः प्रथमं परिकल्प्यते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥ इति ॥

स चायमागमः नारदशाण्डिल्यमार्कण्डेयादिमहर्षिभ्यः श्वेतद्वीपवासिभिः
सनकादिभिः श्रीमतो नारायणादवगत्य उपदिष्ट इति सुचिरं सुदृढं च बहुधा
जोषुष्यते ॥

हारीतश्च अस्यागमस्य परिदृश्यमानवेदचतुष्टयसमानाकारत्वं स्वीय-
धर्मशास्त्रे प्रकटयति । यथा—

अथातो धर्मं व्याख्यास्यामः । श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा ।
वैदिकी तान्त्रिकी चेति ॥ इति सूत्रयन् हारीतः श्रुतेर्वैदिकतान्त्रिकत्वेन द्वैविध्यं
वर्णयति । एतेन वेदतन्त्रयोः सोदरत्वं सुस्पष्टं भवति । अतः वेदे यादृशी
प्रामाण्यिकी बुद्धिः तत्त्वविदां तादृश्येव तन्त्रेऽपीति निर्विवादमवगम्यते । अन्यच्च
मनुस्मृतौ प्रथमाध्याये दशमश्लोकस्य व्याख्यानावसरे कुल्लूकभट्टः—

इदानीमागमप्रसिद्धं नारायणशब्दार्थनिर्वचनेन उक्तमेवार्थं दृढयतीति
अवतरणिकां कुर्वन् 'आपो नारा इति प्रोक्ता आपो वै नरसूनवः । ता यदस्यायनं
पूर्वं तेन नारायणः स्मृतः ॥ इति पद्यं व्याकरोत् । एतेन च आगमस्य स्मृतेरपि
प्रबलप्रमाणत्वमवगम्यते ॥

सचागमः एकायनवेदमूल इति परमं तत्र तत्र पञ्चरात्रग्रन्थेषु उद्धृत्यते ।
यथा ईश्वरसंहितायां—

पुरा तोताद्विशिखरे शाण्डिल्योऽपि महामुनिः ।
समाहितमना भूत्वा तपस्तप्त्वा सुदारुणम् ॥
द्वापरस्य युगस्यान्ते आदौ कलियुगस्य च ।
साक्षात् संकर्षणाल्लब्ध्वा वेदमेकायनाभिधम् ॥
सुमन्तुं जैमिनिं चैव भृगुं चैवोपगायनम् ।
मौञ्जायनं च तं वेदं सम्यगध्यापयत् पुरा ॥
एष एकायनो वेदः प्रख्यातः सर्वतो भुवि ।
दुर्विज्ञेयो दुष्करश्च प्रतिबुद्धैर्निषेव्यते ॥
शृणुध्वं मुनयः सर्वे वेदमेकायनाभिधम् ।
मोक्षायनाय वै पन्था एतदन्यो न विद्यते ।
तस्मादेकायनं नाम प्रवदन्ति मनीषिणः ॥ इति ।

एवमेव पारमेश्वरसंहितायां च प्रथमाध्याये—

शाण्डिल्यः—

यस्तु सर्वपरो धर्मो यस्मान्नास्ति महत्तरम् ।
वासुदेवैकनिष्ठस्तु देवतान्तरवर्जितः ॥

तज्जिज्ञासा भगवती तदा त्वाविरभून्मम ।
 ततोऽत्र पर्वतश्रेष्ठे तपस्तप्तं मयोत्तमम् ॥
 अनेकानि सहस्राणि वर्षाणां तपसोऽन्ततः ।
 द्वापरस्य युगस्यान्ते आदौ कलियुगस्य च ॥
 साक्षात् सङ्कर्षणात् भक्तात् प्राप्त एष महत्तरः ।
 एष एकायनो वेदः प्रख्यातः सात्वतो विधिः ॥
 दुर्विज्ञेयो दुष्करश्च प्रतिबुद्धैर्निषेव्यते ।
 मोक्षायनाय वै पन्था एतदन्यो न विद्यते ॥
 तस्मादेकायनं नाम प्रवदन्ति मनीषिणः । इति ॥

तत्रैव अस्य वेदस्य मूलवेदत्वं प्रकृतिवेदत्वं च प्रतिपाद्यते । यथा—

मूलश्रुतिं यथावच्च ऋषयोऽध्यापितास्तु तैः ।
 ततस्ते ऋषयस्त्वष्टौ लोकानां हितकाम्यया ।
 श्लोकानां शतसाहस्रैः मूलवेदं निरीक्ष्य च ।
 तथा दिव्यानि तन्त्राणि सात्वतादीनि चक्रिरे ।
 अस्मात् शास्त्रं तु तन्त्राख्यमस्मान्मन्वादयोऽपि च ॥
 धर्मशास्त्राण्यनेकानि करिष्यन्ति यथातथम् ।
 अन्येषामपि शास्त्राणां योनिरेतद्भविष्यति ॥ इति ।
 ऋगादिमन्त्रास्सर्वेऽपि तथा चास्मिन्प्रकीर्तिताः । इति ।
 एष प्रकृतिवेदाख्यो वासुदेवैकगोचरः ।
 प्रवर्तते कृतयुगे ततस्त्रेतायुगादिषु ।
 विकारवेदास्सर्वत्र देवतान्तरगोचराः ।
 महतो वेदवृक्षस्य मूलभूतो महानयम् ।
 स्कन्धभूता ऋगाद्यास्ते शाखाभूतास्तथा मुने ।
 जगन्मूलस्य देवस्य वासुदेवस्य मुख्यतः ।
 प्रतिपादकतासिद्धा मूलवेदाख्यता द्विज ॥

इति च प्रतिपादनात् । अस्य एकायनवेदस्य सर्ववेदानां मूलत्वं जगत्कारणभू-
 तस्य वासुदेवस्यैव मुख्यतया प्रतिपादनात् प्रकृतिवेदत्वमिति च सुस्पष्टमवगम्यते ॥

किं च छान्दोग्योपनिषदि भूमविद्यायां-ऋग्वेदं-भगवोऽध्येमि यजुर्वेदं सामवेद-
मथार्वणं वाकोवाक्यमेकायनं चेति । तत्र एकायनशब्दः एकायनवेदबोधक एव ।

तस्य एकायनशब्दस्यार्थः पुरुषसूक्ते प्रस्फुरति । ‘नान्यः पन्था अयनाय
विद्यते’ इत्यत्र अन्यशब्दस्य मुख्यार्थवाचकत्वात् ‘एके मुख्यान्यकेवलाः’
इति नैघण्टुकवचनेन एकमुख्यान्यानां समानार्थकत्वात् मोक्षाय मुख्यायनोपदे-
शको वेदः एकायन इति ।

अयं चैकायनो वेदः काश्मीरागमप्रामाण्यप्रणेत्रा भोजराजेन ततः पूर्वतनै-
र्भगवद्भिर्यामुनार्यवर्यैश्च स्वीयागमप्रामाण्यग्रन्थयोः प्रामाण्यपदवीमारूढ इति समर्थितः ।

अतो नात्रास्माकमवकाशः ।

तथा च पाञ्चरात्रसंहितानां सर्वासां एकायनवेदमूलकत्वं भगवद्वासुदेवैक-
परत्वात् भगवदाराधनाङ्गत्वं चावगम्यते । तस्मात् एकायनशाखामवलम्ब्यैव
प्रादुरभूवन् पाञ्चरात्रिकाः इति तत्र तत्र महाभारते सुस्पष्टं भवति । त एव
भागवता इति प्राक्तनाचार्यैः भगवद्वासुनमुनिप्रभृतिभिरभियुक्तैश्चान्यैः श्रीशंकराचार्य-
प्रभृतिभिः स्वीयस्वीयग्रन्थेषु विमृश्यन्ते ।

अस्य पाञ्चरात्रमतस्य भागवतमतमिति कथमिति चेत् भगवच्छब्दार्थभूत-
षाङ्गुप्यपरिपूर्णभगवद्वासुदेवैकप्राधान्यप्रतिपादनात् ।

अत्र च पाञ्चरात्रशास्त्रे ये गर्भाधानादिदाहान्ताः संस्काराः प्रतिपाद्यन्ते
ते च विभिन्नशाखाध्येतृणां आपस्तम्बबोधायनगौतमादिप्रवर्तितसंस्कारसमानाकारतया
प्रमाणत्वेनैवोपादेयाः । नोचेत् स्वगृह्योक्तानुष्ठातृणां गृह्यान्तरोक्ताननुष्ठातृत्वेन
अब्राह्मण्यप्रसङ्गः प्रसज्येत । एतेषां एकायनश्रुतिमूलकत्वात् ।

किं च पाञ्चरात्रे ये वा विधीयन्ते भगवदाराधनोपयुक्ताः पञ्चसंस्कारा-
दिदीक्षादयः संस्कारविशेषाः तेऽपि प्रकृतप्रसिद्धवेदाविरुद्धाः तत्प्रतिपाद्याश्च ।

तथा हि वेदे न कुत्रापि पाञ्चरात्रप्रतिपाद्यानां भगवदाराधनतदङ्गदीक्षादि-
संस्काराणां प्रतिषेधः श्रूयते । प्रत्युत वेदोपब्रह्मणभूतस्मृत्यादौ पाञ्चरात्रोदित-
मन्त्रकलापस्यापि ग्रहणं परिदृश्यते । यथा—

अलाभे वेदमन्त्राणां पाञ्चरात्रोदितेन वा । इति ।

अनेन वेदापेक्षया पाञ्चरात्रस्य संपूर्ण क्रियाङ्गत्वं च व्यज्यते । वेदे यत्र कुत्रापि लक्षणया व्यञ्जनाया वा क्वचन पाञ्चरात्रोक्तसंस्कारविरुद्धत्वं प्रतिपादयितुं परैः आरभ्येत तदा तत्तत्प्रदेशे पूर्वापरपर्यालोचनया ऐककण्ठ्यमार्गेण समाधिः साधनीया ।

तेषां संस्कारविशेषाणां प्रकृतवेदप्रतिपाद्यत्वं च ऋग्वेदीयबाष्कलशाखायां

‘ प्र ते विष्णो अञ्जचक्रे पवित्रे जन्माम्बोधिं तर्तवे चर्षणीन्द्राः ।

मूले बाह्वोः दधतेऽन्ये पुराणलिङ्गान्यङ्गे तावकान्यर्पयन्ति ’ ॥ इति ॥

यजुषि कठशाखायां—

‘ धृतोर्ध्वपुण्ड्रः कृतचक्रधारी विष्णुं परं ध्यायति यो महात्मा

स्वरेण मन्त्रेण सदा हृदि स्थितं परात्परं यन्महतो महान्तम् ’ । इति ॥

यजुषि बृहदारण्यके अथर्वणि सुदर्शनोपनिषदि च— ‘ निचिक्षेप सुषणं भूरि तेजः प्रधर्षति दिवानक्तं विभृत्युस्तज्जनासः ’ । इति ॥

ऋचि साम्नि च ‘ चमूषच्छयेनः शकुनो विभृत्वा गोविन्दुं द्रप्स-आयुधानि विभ्रत् । अपाभूमिं सचमानः समुद्रं तुरीयं धाम महिषो विवर्ति ’ ॥ इति ॥

अथर्वणि—

एभिर्वयमुरुक्रमस्य चिह्नैरङ्कितो लोके सुभगा भवेम । तद्विष्णोः परमं ये गच्छन्तीह लाञ्छिताः ’ ॥ इति । एवं ऋग्वेदखिले—

चक्रं विभर्ति वपुषामितसं बलं देवानाममृतस्य विष्णोः । स एति नाकं दुरिता विधूय प्रयान्ति यद्यतयो वीतरागाः ’ । इति । साम्नि च—

‘ पवित्रमित्यग्निः । अग्निर्वै सहस्रारः । सहस्रारो नेमिः । नेमिना तप्ततनुः ब्रह्मणः सायुज्यं सलोकतामामोतीत्युपनिषत् । ’ इति ।

यजुषि काठके— ‘ चरणं पवित्रमित्यारभ्य सुधितां दधात्वि ’ त्यन्तम् ॥ अपि च कल्पसूत्रकारेषु शाण्डिल्यः—

पशुपुत्रादिकं सर्वं गृहोपकरणानि च ।

अङ्गयेच्छङ्कचक्राभ्यां नाम कुर्याच्च वैष्णवम् ।

स्व

कारयित्वा सुवर्णेन पञ्चायुधगणं हरेः ।
 बध्नीयात् कण्ठदेशे तु बालानां सूतिकागृहे ।
 न मुद्रयेदासनानि शयनानि महीतले ।
 स्थापयेत् क्षेत्रमध्ये तु शिलां चक्रादिमुद्रिताम् ।
 मुक्तामणिसुवर्णाद्यैः कृत्वा चक्रादिभूषणम् ।
 यथार्हं विभूयुः सर्वे पुमांसः स्त्रीजनोऽपि वा ॥

साम्नि च ' अतस्तनुः न तदाममश्नुते । ' इत्यादिभिर्बहुभिः प्रमाण-
 वाक्यैः अन्यैरप्येवं प्रायैः पुराणेतिहासादिभिश्च पञ्चसंस्कारस्य प्रकृतवेदा-
 विरुद्धत्वं सुष्ठु प्रतीयते ।

किं च । पाञ्चरात्रे योऽयं मुख्यतया प्रतीयमानोऽशः भगवदर्चनारूपः
 सोऽपि वेदविहित एव ॥

यथा ऋग्वेदे—

‘ प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत । या सानुनि
 पर्वतानामदभ्या महस्तस्थतुरर्वतेव साधुना ॥ ’ इति ॥

अस्याश्च ऋचः अयमर्थः । हे उपासकाः । वः युष्माकं अन्धसः अन्नं ।
 पान्तं रक्षन्तं [अर्चावतारं] धिया स्वसङ्कल्पेन । आयते आगत्य प्राप्नुवते ।
 मह महते । शूराय शौर्ययुक्ताय । विष्णवे सर्वव्यापकाय नारायणाय ।
 [तत्प्रसादनार्थमित्यर्थः] प्रार्चत तुलसीपुष्पादीन् तत्पादारविन्दयोः समर्पयत ।
 अदभ्याः परैरनभिभाव्या । महः महती या देवता । साधुना समीचीनेन । अर्वता
 इव अश्वेनेव । पर्वतानां सानुनि पर्वतसानुप्रदेशे । तस्थतुः तस्थौ ॥ अस्या
 ऋचः सायणः यद्यपि अर्थं अन्यथा वर्णयति तथापि तत्प्राक्तनैः शौनकादिभि-
 र्महर्षिभिः इयं ऋक् भगवतः विष्णोराराधनायैवोपयुक्ता व्याख्याता च । यथा ॥

शौनकोऽहं प्रवक्ष्यामि नित्यं विष्णवर्चनं परम् ।

प्र वः पान्तमन्धसोधि इत्यध्यर्चविधानतः ॥ इति

ये वा मन्त्रद्रष्टारो ऋषयः त एव जानन्ति मन्त्राणामभिप्रायं उपयोगं च ।
 नेतरे केवलाग्रहभूमयः । किं च तत्रैव (1-155-2) सूक्ते—

‘ प्र ते विष्णो शूषमंतु मन्म गिरिक्षिते उरुगायाय विष्णवे ’ । इति ।

(1-155-4) प्र तद्विष्णु स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
इति ऋचौ च बिम्बाराधनमेव प्रतिपादयतः । अन्यच्च ऋक् (10-155-1)
‘ अरायि काणे विकटे गिरिं गच्छ सदान्वे । शिरिं बिठस्य सत्वभिः तेभिष्ठा
चातयामसि । ’ इति श्रूयमाणो मन्त्रः भविष्योत्तरपुराणे श्रीवेंकटाद्रिमाहात्म्ये
श्रीवेंकटनायकश्रीनिवासभगवद्विषयतया व्याख्यातः ।

श्रीमहाभारते आदिपर्वणि सप्तशीत्यधिकशततमाध्याये सप्तविंशतितमः
श्लोकश्च—

गिरिपृष्ठे तु सा तस्मिन् स्थिता त्वसितलोचना ।

बिभ्राजमाना शुशुभे प्रतिमेव हिरण्मयी ॥ इति ।

अयं च अमुमेवार्थं विशदयति ।

किं च । ऋक् (2-33-9) ‘ स्थिरोभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रैभिः
पिपिशे हिरण्यैः ’ इति मन्त्रोऽपि विग्रहाराधनस्य प्रमाणम् ।

ऋक् (1-25-13) ‘ बिभ्रद्वापिं हिरण्ययं वरुणो वस्त निर्णिजम् । परि स्पशो
निषेदिरे ’ ॥ इति । इयमपि ऋक् देवतायाः विग्रहसत्तायां प्रभापिका ।

अपि च । ऋक् (10-155-3) ‘ अदो यद्दारु प्लवते सिन्धोः पारे अपू-
रुषम् । तदा रभस्व दुर्हणो तेन गच्छ परस्तरम् । इत्यस्या ऋचः सायणः । अदः
समीपे वर्तमानं । यत् दारुमयं अपौरुषं देवताशरीरं सिन्धोः समुद्रस्य पारे प्लवते
जलोपरि वर्तते इति व्याख्यायि । अतः इयमपि ऋक् विग्रहाराधने देवतायतने च
सुदृढं प्रमाणं भवितुमर्हति ।

ऋक् संहितायां अष्टममण्डले (8-69-12) सुदेवो असि वरुण यस्य ते
सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्यं सुषिरामिव ।’ इति आम्नायते ।
इदं च वचनं व्याकरणशास्त्रे पतञ्जलिना तद्यथा शोभनां ऊर्भि सुषिरां अग्निः
अन्तः प्रविश्य दहति इति व्याख्यातं यथा अग्निः तत्रत्यं मलं भस्मीकृत्य
प्रतिमां शुद्धां करोति तथाविभक्तयोऽपि शरीरं पापं अपाकुर्वन्तीत्यर्थः । सूर्यो
इत्यस्य स्थूणायाः प्रतिमेत्यर्थः । स्मर्यते च । ‘ सूर्यो ज्वलन्तीमालिङ्गैन्मृत्यवे

गुरुतल्पगः' । इति । इयं च ऋक् प्रतिमायाः सत्ता वैदिकेऽपि काले आसीदिति निश्चेतुं दृढतरप्रमाणं भवितुमीष्टे ।

किं च । ऋक् (10-130-3) ' कासीत् प्रमा प्रतिमा किं निदानं आज्यं किमासीत् परिधिः क आसीत् छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ' इयमपि ऋक् तत्र प्रमाणीभवितुमर्हति ।

यजुषि 'प्र तद्विष्णुस्तवते वीर्याय मृगो न भीमः कुचरो गिरिष्ठाः ।' इति ।

तौत्तिरीयसंहितायां— 'यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देव-
कामः । पिशङ्गरूपः सुभरो वयोधाः । श्रुष्ठी वीरो जायते देवकामः ' इति ।

पारमार्थिकोपनिषदि— ' रायां पतत्रे रयिमादधात्रे रायो बृहन्तं रयिमत्सु-
पुष्टाम् । रा राजिमन्तं रतये यजन्तु तं बिम्बवन्तं ककुदाय भद्रे ।' इत्याद्याः
श्रुतयोऽपि प्रमाणतया अवगम्यन्ते ।

अथ चात्र या या ऋचः प्रमाणत्वेन प्रतिपादिताः । तासु कतिचन खिलभागे
अन्तर्भूताः कतिचन अन्यत्रोपयुक्ताः तस्मान्न ताः प्रमाणत्वेनोपादेया इति केचन
यद्यप्याचक्षीरन् तदा तत्सर्वमपि समाधितं भगवता यामुनमुनिना श्रीमता
निगमान्तार्येण च स्वीयागमप्रामाण्यपाञ्चरात्ररक्षासच्चरित्ररक्षासु च । तस्मा-
न्नास्माभिस्तत्र यत्नः कृतः । किं च—

तत्र पाञ्चरात्रसंहितासु 'वेदेषु निष्ठामलभमानः शाण्डिल्यः पञ्चरात्रमधी-
तवान् ' इति वेदनिन्दा प्रतीयत इति कैश्चिदुच्येत तदसंगतम् । कुत इति चेत्
वेदेषु बहवो विषयाः प्रतिपाद्यन्ते । एक एव विषयश्च बहुधा बहुत्र च उपवर्ण्यते ।
वेदस्य सागरतुल्यत्ववर्णनाच्च तत्र ज्ञातुमशक्यत्वावेदनं न तन्निन्दायां पर्यवस्येत्
प्रत्युत तन्महिमाभ्यधिकवर्णन एव पर्यवस्येत् ।

अन्यच्च—

यथा वा छान्दोग्योपनिषदि भूमविद्याप्रकरणे ऋग्वेदं भगवोऽध्येयमित्यत्र
तदितरसमस्तवेदाध्ययनादात्मवेदनालाभस्य उपवर्णनात् नहि वेदनिन्दा प्रतीयते ।

अपि च—

' चत्वार एकतो वेदाः भारतं चैकमैकतः ।

समागतैस्सुरर्षिभिस्तुलामारोपितं पुरा ॥

महत्वे च गुरुत्वे च प्रियमाणे ततोऽधिकम् ।

महत्वाच्च गुरुत्वाच्च महाभारतमीरितम् ॥' इत्यत्र च—

यथा वा तथा अत्रापि समाधिः करणीया ।

पाञ्चरात्रं नाम—पञ्च रात्रीयन्ते यस्मिन् शास्त्रे तत् पाञ्चरात्रम् । यस्य देहिनः महाभूतगुणाः शब्दस्पर्शरूपरसगन्धात्मिकाः पञ्चसंख्याकाः रात्रीयन्ते इति वा पाञ्चरात्रम् । अथवा यस्य देहिनः यस्मिन् शास्त्रे रात्रयः सुखप्रदाः ज्ञायन्ते तत् पाञ्चरात्रम् । इति—

तथा च परमसंहितायां प्रथमाध्याये—

‘ महाभूतगुणाः पञ्च रात्रयो देहिनः स्मृताः ।

तद्योगात् विनिवृत्तेर्वा पञ्चरात्रमिति स्मृतम्’ ॥ इति ।

तत्रैव ‘ भूतमात्राणि गर्वा च बुद्धिरव्यक्तमेव च ।

रात्रयः पुरुषस्योक्ताः पञ्चरात्रमिति स्मृतम्’ ॥ इति च ।

तथा विष्णुतन्त्रे—

‘पाञ्चरात्रस्य शब्दस्य वक्ष्याम्यर्थमतः परम् ।

वियद्वायुश्च वह्निश्च आपश्चैव धरा तथा ॥

रात्रयो देहिनां प्रोक्ताः अविद्यासंभवाः स्मृताः ।

तद्भोगाद्विनिवृत्तं तु कारयेयुर्यतस्ततः ॥

पाञ्चरात्रमिदं प्रोक्तं एतच्छास्त्रं मया तथा ।

अव्यक्तं च मनोबुद्धिरहंकारश्च चिन्तकम् ॥

भूतमात्रादिगन्धेषु रात्रयो देहिनः स्मृताः ।

एभिस्समन्वितैर्देहैर्देहिनां भुक्तिमुक्तिदम् ॥

साधनं पूजनं त्वेतत्पाञ्चरात्रमिति स्मृतम् ।

देहभूतगुणाः पञ्च रात्रयो देहिनः स्मृताः ॥

तद्योगाद्विनिवृत्तं तु कारयेयुर्यतः स्मृतः ।

आवाहनासनाद्यैश्च तन्त्रोक्तैश्च यजन्ति माम् ॥

ताम्बूल्यादि चान्नाद्यैर्यत्र तन्त्रमितीरितम् ।
 तन्त्रेण तेन मार्गेण यो मां नित्यं समर्चयेत् ॥
 तं त्रायतीति संसारात् तन्त्रमित्यभिधीयते ।
 ततो विपुलसंज्ञानं मत्प्रतिष्ठादिगोचरम् ॥
 त्राणं च कुरुते यस्मात् तस्मात्तन्त्रमितीरितम् । ' इति ।

तथा च ईश्वरसंहितायां—

पञ्चायुधांशास्ते पञ्च शाण्डिल्यश्चौपगायनः ।
 मौञ्ज्यायः कौशिकश्च भारद्वाजश्च योगिनः ॥
 ते मिलित्वा समालोच्य विष्णोराराधनेच्छया ।
 अभिसंगम्य तोताद्रौ तपश्चक्रुस्तुदुस्तरम् ॥
 तेषां तु तपसा तुष्टो वासुदेवो जगत्पतिः ।
 × × × ॥
 आद्यमेकायनं वेदं रहस्याम्नायसंज्ञितम् ।
 दिव्यमन्त्रक्रियोपेतं मोक्षैकफलक्षणम् ॥
 पञ्चापि पृथगेकैकं दिवारात्रं जगत्प्रभुः ।
 अध्यापयामास यतः तदेतन्मुनिपुङ्गवान् ॥
 शास्त्रं सर्वजनैर्लोके पञ्चरात्रमितीर्यते ॥ इति ॥

तस्मात् पाञ्चरात्रागमः वैदिकः एकायनशास्त्रामूलकश्चेति सर्वसम्प्रतिपन्न-
 विषयत्वेन स्पष्टं प्रतीयते ॥ स च प्रथमतः सिद्धान्तपञ्चरात्रशब्दाभ्यां
 विभक्तः पश्चात्प्रत्येकं बहुधा भिन्नः प्रथते ।

तथाच पौष्करे—

एवं नानागमानां च सामान्यं विद्धि सर्वदा ।
 नामद्वयं वा सिद्धान्तपञ्चरात्रेति पौष्कर ॥
 एकैकं बहुभिर्भेदैरामूलादेव संस्थितम् ।
 नानाशयवशेनैव सिद्धाद्यैः प्रकटीकृतम् ॥
 संक्षिप्तं सप्रपञ्चं च तृतीयमुभयात्मकम् ।
 सेतिहासपुराणैस्तु वेदवेदान्तसंयुतैः ॥

ये जन्मकोटिभिस्सिद्धाः तेषामन्तेऽत्र संस्थिताः । इति एतेन ' पाञ्चरात्रस्य कृत्स्नस्य वक्ता नारयणः स्वयम् ' । इत्यत्र वक्ता इत्यस्य प्रवक्ता इत्युपवर्णनाच्च न कापि हानिः । तस्य च पाञ्चरात्रागमस्य अष्टोत्तरशतसंख्याकाः संहिताः अथवा अष्टोत्तरसहस्रसंख्याका वा संहिताः इति विज्ञायते ।

तथा च विष्णुतन्त्रे—

विष्णुः—अष्टोत्तरसहस्राणि अष्टोत्तरशतानि च ।

पञ्चरात्राणि तन्त्राणि सन्ति मे कमलोद्भव ॥

श्रुतिमूलानि तान्येव पञ्चरात्राणि पद्मज ।

वेदोक्तनामयुक्तानि मम प्रीतिकराणि च ॥

वेदाश्च पाञ्चरात्रं च सांख्ययोगं तथैव च ।

मयोदिताश्चतुर्वक्त्र भुक्तिमुक्तिप्रदानि च ॥

एतेषां पञ्चसंख्यानां वेदादीनां चतुर्मुख ।

तन्त्राणां पञ्चसंख्यानां नामानि च वधाम्यहम् ।

शतमष्टोत्तराणां च तन्त्राणामत्र पद्मज ।

नामधेयानि वक्ष्यामि शृणुष्वेकमनाधुना ।

विष्णुतन्त्रमिदं नाम परमं तदनन्तकम् ॥ इत्यारभ्य—

एतानि पञ्चरात्राणि नामानि कथितानि वै ।

शतमष्टोत्तराणां च तन्त्राणां च यथाक्रमम् ॥

इत्यनेन च ग्रन्थजातेन अष्टोत्तरशतसंख्याकानां पाञ्चरात्रतन्त्राणां नामानि श्रूयन्ते । तेषु अन्यतमा द्वितीयस्थानभाजी काचन परमसंहितेति प्रसिद्धा दृश्यते सा च परमसंहिता विष्णुतन्त्रे ब्रह्मोत्सवाध्याये—

मन्त्रसिद्धान्तमार्गेषु नवरत्नं प्रसिद्धकम् ।

एतदुक्तप्रकारेण वक्ष्यामि कमलासन ॥

पाद्मतन्त्रं तु प्रथमं द्वितीयं विष्णुतन्त्रकम् ।

कार्पिजलं तृतीयं स्यात् चतुर्थं ब्रह्मसंहिता ।

मार्कण्डेयं पञ्चमं तु षष्ठं श्रीधरसंहिता ।

सप्तमं परमं तन्त्रं भारद्वाजं [पराशरमथा] तथाष्टमम् ॥

श्रेष्ठं नारायणं तन्त्रं नवरत्नमुदीरितम् ॥ इति ॥

नवरत्नेष्वन्यतमं स्थानमावहतीति प्रतीयते । किं च पात्रे चापि इयं संहिता तन्त्रेषु पञ्चरत्नानीति प्रथितेषु तन्त्रेषु अन्यतमत्वेन गण्यते । यथा चर्यापादे त्रयस्त्रिंशो अध्याये—

पात्रं सनत्कुमाराख्यं तथा परमसंहिता ।

पद्मोद्भवं च माहेन्द्रं कण्वतन्त्रामृतानि च ॥ इति ॥

अपि च इयं परमसंहिता भगवता श्रीभाष्यकारेण उत्पत्त्यसंभवाधिकरण-भाष्ये प्रमाणत्वेन परिगणिता च दृश्यते । किं च भगवता श्रीभाष्यकारेण कृतस्य नित्यग्रन्थस्य इयमेव संहितामूलभूतेति तद्व्याख्यातृभिरभ्युपगम्यते ।

अतश्च अस्याः संहितायाः प्रकाशने तत्रभवन्तः श्रीमन्तः शाक्कोट्टै एस् कृष्णस्वाम्यार्याः परं यत्नमावहन्तः श्रीमतो राजराजस्य बरोडासंस्थानाधिपस्य प्राच्यविद्याप्रकाशनालयाध्यक्षमुखेन सफलाः प्रकाशन्ते । तत्र च द्वे एव मातृके उपलब्धे । तयोरेका अडयार्मातृकालयस्था । अन्या मद्रपुरीराजकीयप्राच्य-ग्रन्थमातृकालयस्था । तयोरेव सहायेन इयं संहिता प्रकाश्यते ।

अस्याः संशोधने च किञ्चिज्ज्ञमन्येन मया सह श्रीमन्तः डाक्टरबिरुद-भाजः दिवान् बहादूर् शाक्कोट्टै कृष्णमार्याः यथामतिं अयतन्त । तत्रत्यान् स्वालित्यादिदोषान् सर्वानपि तत्रभवन्तो विद्वदग्रेसराः सहृदयशिवामणयः क्षन्तुमर्हन्तु । इति शुभम् ।

सोढव्यं विबुधैरेतत् स्वालित्यं सर्वमादितः ।

किञ्चिज्ज्ञेन मयाऽज्ञानात् कृतं वैदग्ध्यमाग्निना ॥

इत्थम् शेट्लूर राजगोपालार्यः

साहित्यशिरोमणिः ।

श्री
परमसंहिताया विषयानुक्रमणिका

प्रथमाध्याये
प्रश्नप्रतिवचनाख्ये

- 1 मार्कण्डेयं प्रति देवलेन श्रेयोमार्गविषयकप्रश्ने कृते मार्कण्डेयेन स्वस्य भगवतः साक्षात्कारपूर्वकं भगवता स्वस्य श्वेतद्वीपगमनाभ्यनुज्ञानेन श्वेतद्वीपे सनकात् स्वस्य तन्त्रप्राप्तिकथनम्
- 2 मार्कण्डेयेन देवलं प्रति पञ्चरात्रस्योपदेशारंभः
- 3 तत्र सामान्येन सृष्टिक्रमप्रारंभः
- 4 क्षीरसागरे भगवता परमेण ब्रह्माणं प्रति मोक्षसंसारयोः कारणकथनम् ।
- 5 परमेण ब्रह्माणं प्रति संसारिणां विज्ञानोत्पत्तिमार्गकथनम्
- 6 देहिनां बन्धहेतुकथनप्रकारः
- 7 प्रकृतेः पुरुषस्य च संयोगे मायायाः कारणत्वकथनपूर्वकं भगवतः प्रसादस्य मायामोचकत्वेन संसारिणां भगवतः प्रसादप्राप्त्युपायकथनम्

द्वितीयाध्याये
सृष्टिक्रमाख्ये

- 1 ब्रह्माणं प्रति परमेण स्वप्रसादनोपायभूतस्वार्चनोपदेशः
- 2 सकलानां भावानां प्रकृतेः कारणत्वकथनपूर्वकं प्रकृतिपुरुषस्वरूप-संबन्धादिकथनम्
- 3 परस्य पुरुषस्य नियोगात् प्रकृतेः भुवनत्रयोत्पत्तिसंहारपूर्वकं सृष्टि-क्रमोपवर्णनम्
- 4 कालचक्रस्य सप्रकारं स्वरूपकथनम्
- 5 भगवतः द्वादशमूर्तीनां द्वादशशक्तीनां च स्वरूपकथनपूर्वकं मूर्तिपालानां द्वादशशक्तिप्रभत्वस्य द्वादशमासाधिपत्वस्य च कथनम्
- 6 भगवतः देवतादिविभागकथनप्रसंगे प्रधानत्वेन मूर्तित्रयकथनपूर्वकं विष्णोरेव वैशिष्ट्यकथनम्
- 7 सर्वेषां भगवद्वाचकानां नारायणादिशब्दानां व्युत्पत्तिकथनम्

- 8 भगवतः चतुर्व्यूहकथनपूर्वकं वेदानां आश्रमाणां वर्णानां च चतुर्धा-
विभागकरणनिरूपणम्
- 9 भगवतः स्वरूपकथनम्
- 10 भगवतः प्राणिनः प्रति इच्छाद्वयस्य स्वरूपकथनपूर्वकं तत्प्रयोजन-
कथनम्

तृतीये विनयाख्ये ।

- 1 परमेण फलकृतद्वैविध्यविशिष्टाया भगवत्पूजायास्सप्रकारोपदेशः
- 2 भगवत्पूजायाः पुनः गुणकृतत्रैविध्यकथनपुरस्सरं मानुष्यजातिविशि-
ष्टानां सर्वेषामपि भगवत्पूजाकरणे वैष्णवत्वप्राप्तौ च आवश्यकत्व-
कथनम्
- 3 पूज्यपूजकस्वरूपविवेचनम्
- 4 अर्चनांगभूतसमयविवरणपूर्वकं भागवतानां नित्यकर्मानुष्ठानविवरणम् ।

चतुर्थे अर्चनाविधाने

- 1 भगवतः आराधनस्य सप्तपञ्चोपदेशः
- 2 भक्तेः स्वरूपकथनपूर्वकं अष्टविधत्वकथनम्
- 3 अभ्युदयकामस्य अपरस्य विष्णोः पूजने विशेषतन्त्रकथनम्

पञ्चमे द्रव्यविधाने

- 1 संग्रहेण पूजाद्रव्याणां निरूपणम्
- 2 पूजोपकरणानां शुद्धिनिरूपणावसरे आत्मनः बाह्याभ्यन्तरशुद्धिनिरूपणम् ।
- 3 स्थानशुद्धिनिरूपणम्
- 4 पात्रशुद्धिनिरूपणम्
- 5 बेरशुद्धिनिरूपणम्
- 6 पूजोपयुक्तगन्धादिद्रव्योपयोगनिरूपणम्
- 7 भगवदाराधनार्हद्रव्यनिरूपणपुरस्सरं भगवतो निवेदनार्हद्रव्यनिरूपणम्
- 8 परिवारपूजनविधिनिरूपणम्
- 9 होमोपयुक्तसमिधां च निरूपणम्

षष्ठे मन्त्रकोशे

मन्त्राणां सप्रकारं प्रयोगविधिः

सप्तमे चक्राख्ये

- 1 वैष्णवयागाङ्गभूतदीक्षायाः सप्रपञ्चं निरूपणोपक्रमः तत्र, ब्राह्मणादि वर्णानुक्रमेण दीक्षांगयागभूमिनिरूपणप्रकारोपदेशः
- 2 दीक्षार्थिनां दीक्षाकाले अवस्थानप्रकारः
- 3 दीक्षायाः तिथिनिर्णयपूर्वकं आचार्यलक्षणवर्णनम्
- 4 चतुर्विधानामपि दीक्षानामधिकारिनिरूपणम्
- 5 दीक्षायां अनधिकारिणां निरूपणपुरस्सरं बुद्धिमतः पुरुषस्य मुख्याधिकारित्ववर्णनम्
- 6 दीक्षांगवेदिपरिकल्पनपूर्वकं चक्रपरिकल्पनप्रकारः
- 7 बहिरावरणे वेदिनिर्माणप्रकारः
- 8 चक्रस्य वर्णकैरालेखने बहिरावरणे वर्णविन्यासप्रकारः
- 9 चक्रमण्डले रजःपातनविधि
- 10 रजसां संपादनपुरस्सरं मण्डलविन्यासप्रकारः
- 11 ऐश्वर्यस्य चक्रस्य स्थापनप्रकारः

अष्टमे दीक्षाविधाने

- 1 दीक्षाया आवश्यकत्वकथनपुरस्सरं तस्यास्त्रैविध्येन विधाननिरूपणम्

9 नवमे निमित्तज्ञानाख्ये

निमित्तज्ञानपूर्वकं साधकस्य शुभाशुभविचारः

10 दशमे योगाख्ये

- 1 योगज्ञानस्य आवश्यकता
- 2 योगस्य द्वैविध्यकथनपुरस्सरं सप्रपञ्चं योगोपदेशः

11 एकादशे अरिष्टाख्ये

अरिष्टस्वरूपनिरूपण पूर्वकं तस्य विचारः ।

12 द्वादशे धर्माख्ये

वैष्णवानां धर्मस्वरूपनिरूपणपूर्वकं तदनुष्ठानप्रकारः

13 त्रयोदशे काम्याख्ये

सविस्तरं काम्यानां स्वरूपनिरूपणपूर्वकं तत्साधनभूतयागनिरूपणम्

14 चतुर्दशे मुद्राख्ये

सप्तपञ्चं मुद्राविचारः

15 पञ्चदशे

त्रयोदशोक्तकाम्यसाधनकर्मणां सविस्तरोपन्यासः

16 षोडशे

काम्यफलप्राप्त्युपायभूतमन्त्राणां स्वरूपकथनपुरस्सरं तदनुष्ठानप्रकारो-
पन्यासः

17 सप्तदशे ईश्वराख्ये

राजादीनां प्रभूणां दीक्षाप्रकारोपवर्णनम् ।

18 अष्टादशे अधिवासनाख्ये

अकृतविद्यानां धनिनां नराणां देवदेवस्य स्थापनेन सिद्धिकथन-
पूर्वकं भगवतः स्थापनप्रक्रियायां अधिवासनान्तो भागः

19 ऐकोनविंशे स्थापनाख्ये

भगवतः स्थापनानर्हदेशकालद्रव्यादीनां कथनपुरस्सरं भगवतस्स-
परिवारस्य स्थापनप्रकारोपन्यासः

20 विंशतितमे अग्निकार्याख्ये

अग्निकार्यविधिः

21 एकविंशे स्नपनाख्ये

स्थापनोत्तरं भगवतः कर्तव्यपूजाङ्गभूतस्नपनस्य साङ्गोपन्यासः

22 द्वाविंशे यात्राख्ये

स्थापनोत्तरं कर्तव्यायाः यात्रायाः सप्रकारोपन्यास

23 त्रयोविंशे बिम्बलक्षणाख्ये

बिम्बलक्षणकथन पूर्वकं होमसाधनभूतसुवादिलक्षणकथनम्

अयं च अध्यायः असंपूर्णः । किं च चत्वारिंशत्तमश्लोकादारभ्य उक्तो
भागः प्रकृतानुपयुक्तः अन्यत्र कर्मशेषप्रकरणे द्रष्टव्य इव भाति

24 चतुर्विंशे विद्वत्पूजाख्ये

भगवत्पूजाप्रकारोपन्यासपूर्वकं विद्वत्पूजायाः विधानोपन्यासः
अयं चाध्यायः आरंभरहित इव प्रतिभाति

25 पञ्चविंशे यात्राख्ये

ज्ञानेन हीनानां भक्तानां श्रेयोमार्गप्राप्तेः साधनत्वेन भगवतः यात्रायाः
प्रकारभेदकथनम् ॥

26 षड्विंशे लोकाख्ये

संसारस्यास्य वृक्षरूपेण रूपेण अग्रमध्यमूलविभेदेन लोकानां स्थितिकथन-
पुरस्सरं तत्र तत्र जीवानां स्थितिवर्णनेन तेषां परस्परवैशिष्ट्यं प्रकारोपन्यासः

27 सप्तविंशे संग्रहाख्ये

तत्र तत्रोपन्यस्तानां वैष्णवनित्यकर्मणां एकत्र समावेशेनोपदेशः

28 अष्टाविंशे अनुग्रहाख्ये

नित्यनैमित्तिकयोः सविभक्तयोः आपत्काले कर्तव्यप्रकारोपन्यासः;
अयं च अध्यायः तत्र तत्र त्रुटितत्वात् असंपूर्णः असंविज्ञातश्च

29 एकोनविंशे कर्मशेषाख्ये

इतः पूर्वोक्तेभ्यः कर्मभ्यश्शिष्टानां कर्मणां सविस्तरोपन्यासः

30 त्रिंशे रहस्याख्ये

गुह्यतमस्य ज्ञानस्योपदेशः

31 एकत्रिंशे उपसंहाराख्ये

भगवता उपदिष्टस्य पञ्चरात्रस्य ब्रह्मणा श्वेतद्वीपवासिनां सनत्कुमारादीनां
उपदेशः

सनत्कुमारादिभिः तद्द्वीपमागच्छतां सिद्धादीनां उपदेशकथनपुरस्सरं देवलं
प्रति मार्कण्डेयेन स्वस्य तद्द्वीपे पञ्चरात्रप्राप्तिकथनम्

शुभम् ॥

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श्रीपाञ्चरात्रे परमसंहिता

आसीनमाश्रमे रम्ये नानाद्रुमविभूषिते । मार्कण्डेयं महाप्राज्ञं देवलस्समुपागमत् ॥	1
तं प्रणम्य यथान्यायं तेन चाप्यभिनन्दितः । प्रष्टं प्रचक्रमे विद्वान् परमज्ञानगोचरम् ॥	2
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न चैतेषु समस्तेषु संशयेन विना क्वचित् । श्रेयोमार्गं प्रपश्यामि येन सिद्धिर्भविष्यति ॥	4
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१. क. वाक्यावाक्य । २. क. नचैवास्मिन् । ३. क. मेहा । ४. क. स्मृतः । ५. क. पूजयेत् ।

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स्थूलं सूक्ष्मं द्विधा क्षेत्रक्षेत्रज्ञश्च तथा परः ।
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त्रिभिरेव गुणैरेते प्रकृतिस्थैस्समन्विताः ।
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- तस्मान्मां प्रत्युपासीनं [नः ?] सर्वभावाननुक्रमात् ।
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- प्रलयक्रममास्थाय कुर्यात्सर्वत्र नाशनम् ।
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- तस्मिन्निसर्गे संहारे विज्ञेयौ मामुपाश्रुतौ ।
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- कुतः प्रसूतिर्भावानां विनाशो वा क्व सम्मतः ।
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- प्रसूते प्रकृतिर्भावान् प्रकृतिर्ग्रसते पुनः ।
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- एवं ब्राह्मेण कालेन सर्गसंहार एव च ।
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- किं रूपं प्रकृतेस्तस्याः कथं सा च प्रसूयते ।
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- अचेतना परार्धा च नित्या सततविक्रिया ।
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- यथाकाशमिदं सर्वं प्राप्य शब्दो व्यवस्थितः ।
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परमः

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- वागीश्वरी क्रिया कीर्तिर्लक्ष्मीः सृष्टिश्च पञ्चमी ।
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- बुद्धिरष्टविधा जाता गुणेभ्यस्त्रिगुणात्मिका ।
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- वैराग्ये विपरीतं तु रूपं राजसमिष्यते ।
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- रूपमात्रं तृतीयं तु रसमात्रं चतुर्थकम् ।
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पं[खं?] च वायुश्च तेजश्च जलपृथ्वी च पञ्चमी ॥ 54

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श्रोत्रं च चक्षुषी[श्रोत्रत्वक्चक्षुषी?] जिह्वा प्रा[घ्रा]ण बुद्धी-
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कर्मेन्द्रियाणि वाक्यानि [वाक्पाणि?] गुह्यं पाय्वङ्ग्यः

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श्रीः
अथ षष्ठोऽध्यायः

ब्रह्मा

मन्त्रकोशं समाचक्ष्व यथावत्परमात्मनः ।

लक्षणं विनियोगस्य फलानि विविधानि च ॥

1

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हन्त ते कथयिष्यामि मन्त्राणां लक्षणं परम् ।

बीजानि विनियोगं च गुह्यमेतदहं तव ॥

2

मन्त्रपूर्वाः क्रियास्सर्वाः साधयन्तीप्सितं फलम् ।

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3

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4

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मन्त्रकोशो नाम

षष्ठोऽध्यायः

श्रीः
अथ सप्तमोऽध्यायः

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इति श्रीपाञ्चरात्रे परमसंहितायां

चक्रोनाम

सप्तमोऽध्यायः

श्रीः
अथाष्टमोऽध्यायः

परमः

- अत ऊर्ध्वं प्रवक्ष्यामि दीक्षाया लक्षणं परम् ।
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दीक्षानाम्

अष्टमोऽध्यायः

—

श्रीः
अथ नवमोऽध्यायः ॥

ब्रह्मा

शुभानां मशुभानां च निमित्तानां जनार्दन ! ।
साधकस्य कथं ज्ञेयं ज्ञायते तं ब्रवीहि मे ॥ 1

परमः

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स्वप्नेनापि प्रवक्ष्यामि साधकस्य शुभाशुभम् ॥ 12
- स्वप्नं दृष्ट्वा यथारूपं गुरवेतु निवेदयेत् ।
स्वप्नंतु प्रथमे यामे कुर्यात्संवत्सरात् फलम् ॥ 13
- अष्टमासात् द्वितीयेतु तृतीये त्रिभिरेव च ।
मासेनैव भवेदन्त्ये प्रभाते त्वरया फलम् ॥ 14
- रश्मिमन्तं विवस्वन्तं शशाङ्कं तारकावृतम् ।
प्रदीप्तं मग्निहोत्रं च प्रदीप्तं वापि भास्वरम् ॥ 15
- मातरं पितरं दारान् पुत्रान् भ्रातॄन् सुहृज्जनान् ।
अपक्वं मानुषं मांसं पादादिप्रतिभक्षणम् ॥ 16
- क्षीरं सोमं सुरा रक्तं शर्करा दधि सर्पिषा[षी] ।
सागरस्य च नद्याश्च पानं पायसं भक्षणम् ॥ 17
- नरं नागादि सौधानां शिबिकाफलवृक्षयोः ।
शकटासनं शय्यायां सुखेनेवाधिरोहणम् ॥ 18
- समुद्रं सरिदादीनां तरणं च महाम्भसाम् ।
देवद्विजगुरुप्राज्ञं साधुभिश्च समागमम् ॥ 19
- शङ्खं चक्रं ध्वजादीनि गन्धर्वं नगरं वृषम् ।
छत्रं मिन्द्रध्वजं वर्षं मादर्शं रत्नमेव च ॥ 20
- चामरं तालवृन्तं च कुम्भं रुधिरं मामिषम् ।
पञ्चल्लेखं गात्रे पुण्यशब्दं श्रुतानि च ॥ 21

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रूपकाञ्चनं लाभं च पानं च मधुनैलयोः । नर्तनं पङ्कदिग्धस्य विवाहकरणं तथा ॥	27
स्रोतसां हरणं शीघ्रं पक्वमांसस्य भक्षणम् । दन्तानां पतनं चैव शिरोमुण्डनमेव च ॥	28
सलिलोन्मज्जनं दुःखं शुष्कं वृक्षाधिरोहणम् । स्वप्नातपममङ्गल्यान् दृष्ट्वान्यानपि तादृशान् ॥	29
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- विकारेषु च यत्नेन स्वप्नं समुपलक्षयेत् ।
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- शिखाभिरुज्ज्वलन्तीभिर्वर्तते वा प्रदक्षिणम् ।
 हृद्यं वा विसृजेद्गन्धं रूपं वा सुमनोहरम् ॥ 35
- सम्पदस्तस्य वर्धन्ते साधकस्य न संशयः ।
 यदिहोमार्थं मानीतो नश्ये ब्रह्मि रकारणात् ॥ 36
- विपदस्तस्य जायन्ते साधकस्य न संशयः ।
 विसृजेद्विष्णु लिङ्गं वा दुर्गन्धं वा हुताश[नः]नम् ॥ 37
- यदि वा न प्रदीप्येत प्रसव्यं वा न तच्छुभम् ।
 मण्डले लिख्यमाने च यदि वर्षं महद्भवेत् ॥ 38
- दारुणो वा महान्वायुः परिवेषो रवेस्तथा ।
 मरणं बान्धवानां वा देवतानां तथाऽप्रियम् ॥ 39
- साधकस्य नतत्रास्ति शुभं किञ्चित् पितामह ! ।
 यदिवा न्यनिमित्तानि शुभानि च महान्ति च ॥ 40
- प्रसन्नश्च शिवः कालो वर्धन्ते तस्य सम्पदः ।
 स्वयमेवोपतिष्ठेत दुर्लभं यदि साधनम् ॥ 41
- देवतायाः प्रसादोवा तन्निमित्तं महत्तरम् ।
 प्राप्तानां साधनानां च जायन्ते प्यापदो यदि ॥ 42
- क्षोभो देवकृतोवापि दुर्निमित्तं तदिष्यते ।
 एवमेतैर्निमित्तैस्तु साधकः सिद्धिमीप्सितम् ॥ 43
- आत्मनः प्रतिबुध्येत शुभं वा यदि वाऽशुभम् ॥ 44

इति श्रीपाञ्चरात्रे परमसंहितायां

निमित्तज्ञानोनाम

नवमोऽध्यायः ॥

श्रीः
अथ दशमोऽध्यायः

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योगमार्गं समाचक्ष्व विस्तरेण जनार्दन ! ।
योगाङ्गानि च सर्वाणि तत्र मे परमा स्पृहा ॥ 1

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ज्ञानानां खलु सर्वेषां योग ज्ञानं विशिष्यते ।
योगज्ञानादिकैवल्यं प्राप्नोति परमं सुखम् ॥ 2

केवलं तु कृतं कर्म योगज्ञानाद्विना नृभिः ।
न कुर्याद्विपुलां सिद्धिं तस्माद्योगं समाश्रयेत् ॥ 3

स तु ज्ञान क्रियाभेदाद् द्विविधः शास्त्रचोदितः ।
कर्मणां संविभागाच्च वैरूप्यान्मनसस्तथा ॥ 4

ज्ञानयोगो भवत्येकः कर्मयोगः परःस्मृतः ।
यत्करोति समाधानं चित्तस्य विषये क्वचित् ॥ 5

अनाकुल मसंक्षोभं स योग इति कीर्त्यते ।
यदि कर्माणि बध्नाति चित्तमस्खलितं नरः ॥ 6

कर्मयोगो भवत्येषः सर्वपाप प्रणाशनः ।
यदि तु ज्ञान एवार्थे चित्तं बध्नाति निर्व्यथः ॥ 7

ज्ञानयोगः स विज्ञेयः सर्वसिद्धिकरः शुभः ।
उभयोर्योगयोर्यस्य न चित्तं विन्दति व्यथाम् ॥ 8

स तत्पदमवाप्नोति यद्विष्णोः प्रथितं पदम् ।
उभयस्यापि योगस्य देव एव निबन्धनः ॥ 9

- ज्ञानेन कर्मणा चापि तच्च कार्यमुपासनम् ।
यमश्च नियमश्चैव कर्मयोगस्य निश्चितम् ॥ 10
- वैराग्यं च समाधिश्च ज्ञानयोगस्य उच्यते ।
वाग्निन्द्रिय मनुक्रोशा दकृत्यकरणात्करम् ॥ 11
- अगम्यागमनात् पादं नर्तनोल्लङ्घनादपि ।
निन्द्यनारीसमायोगा जघनेन्द्रियमात्मनः ॥ 12
- इच्छामात्रेण चोच्चारो दुःशीलं गुह्यमिन्द्रियम् ।
सङ्कल्पनादनर्थानां मनश्च परिरक्षति ॥ 13
- यदयं धार्मिको योगः स यमः परिकीर्तितः ।
व्रतोपवासदानादौ यदेतानि नियच्छति ॥ 14
- नियमस्तेन संज्ञेयः कर्मयोगस्य साधनः ।
कर्मयोगेन यत्कर्म कृत्वाऽन्ते कर्म तत्पुनः ॥ 15
- अर्घ्यपाद्यादिवहेयं पादयोः परमात्मनः ।
क्रियमाणानि कर्माणि फलार्थमपि योगवित् ॥ 16
- शुश्रूषामेव देवस्य चिन्तयेदतिशङ्कितः ।
ज्ञानयुक्तं च यत्कर्म ज्ञानशून्यं च यद्भवेत् ॥ 17
- उभयोरन्तरं दूरादिति तन्त्रस्य निर्णयः ।
मधुरेष्वपि शब्देषु श्रोत्रेन्द्रियमपेक्षते [क्षितम्?] ॥ 18
- दर्शनीयेषु रूपेषु तथैव नयनेन्द्रियम् ।
चञ्चलं [त्वक्चलं?] मृदुसंस्पर्शं शुभदं तव [शुभगन्धेच?] नासिकाम् ॥ 19
- जिह्वा माहारसङ्गे च [संकोचे] लोकतन्त्रे मनस्तथा ।
यज्ज्ञानेन निगृह्णाति वैराग्यमितितद्विदुः ॥ 20

- स्थिति रंध्यभिचारेण ज्ञातव्यं परमात्मनि ।
समाधिरिति विज्ञेयो ज्ञानं योगाङ्गमुत्तमम् ॥ 21
- वैराग्येणोन्द्रियाण्यादौ निगृह्य दुःखसः ।
समं दधीत देवेशो चित्तमेकान्तनिश्चयः ॥ 22
- पश्यन्निव समासन्नं प्रणिपत्य स्पृशन्निव ।
वचः शृण्वन्ति वस्तस्त[न्निव स्थ?]स्य चिन्तयेदविश-
ङ्कितः ॥ 23
- योगं समभ्यसेत्तेन देवदेवः प्रसीदते ॥ 24

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- संसारवासनाविष्टं चित्तं चिरतरं नृणाम् ।
क्षणेन ज्ञानयोगेन निरोद्धुं शक्यते कथम् ॥ 25
- निर्मलेऽपि कृते चित्ते ज्ञानयोगसमाधिनाम् ।
तस्यावसाने तं भूयः स्वभावं नातिवर्तते ॥ 26
- वशीकृतमिवा[मपा?]विद्धं मन्यते चित्तमेकदा ।
तत्पुनः कारणे प्राप्ते मर्यादा मतिवर्तते ॥ 27

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- एवमेतद्यथार्थ[त्थ?]त्वं दुष्करं चित्तबन्धनम् ।
अभ्यासेन तु दीर्घेण वैराग्यमुपपादयेत् ॥ 28
- ततोऽस्य वासनाः किञ्चिद्विशीर्यन्ते समंततः ।
वासनासु क्षरन्तीषु समार्धिं दृढमाचरेत् ॥ 29
- समाधेरपि सामर्थ्यात् सङ्गस्य च विसर्जनात् ।
प्रासादमेत्य वैकुण्ठं स्वकृतं कर्म रक्षति ॥ 30
- उपक्रमैर्बहुतरैश्चित्तवृत्तिं शनैःशनैः ।
आनयेद्वशमेकान्ते त्वरया न कदाचन ॥ 31

- यः पुनस्त्वरया चित्तं खवशे कर्तुमिच्छति ।
 अनर्थास्तं प्रसर्पन्ति व्याधयो वा पृथग्विधाः ॥ 32
- विप्रदुष्टं यथानङ्गं मृदुपूर्वं रनुक्रमैः ।
 सुचिरेण वशंकुर्यात् तथाचित्तं महामनाः ॥ 33
- विविक्ते निर्जने देशे निराबाधे मनोरमे ।
 आहारैश्च विहारैश्च परिक्लेशविवर्जिते ॥ 34
- शीतेनोष्णेन वातेन हिमेनापि न निर्व्यथे ।
 पुण्यक्षेत्रे जलाढ्ये च सत्त्वमास्थाय निश्चलम् ॥ 35
- योगविद्यां समभ्यस्य धारयित्वा विविच्यति ।
 शरीरानुपघातेन काले काले समाहितः ॥ 36
- जन्मस्थिति विनाशादी नात्मीयानेव चिन्तयेत् ।
 तथाचिन्तयतस्तस्य देवं शरणमिच्छतः ॥ 37
- योगगत्यभियोगेषु श्रद्धा भक्तिश्च जायते ।
 तत्र स्वमेव शिक्षेत्तु चित्तमव्यग्रमानसः ॥ 38
- यत्रास्य वासना तीव्रा विषयं तच्च लक्षयेत् ।
 कृत्वा विवेकं तत्रैव रागबीजं निवर्तयेत् ॥ 39
- योगाभ्यासस्य तद्विद्वान् नर्थस्थानमात्मनः ।
 अवश्यं तत्रसक्तोऽपि प्रतिबुध्येति निश्चलम् ॥ 40
- प्रतिबुध्य[द्ध?]मतिः शून्यं स्थानं यत्नेन संश्रयेत् ।
 असंभवादसंयोगादुद्वेगादोषदर्शनात् ॥ 41
- वयसः परिणामाच्च वैराग्यं विषये भवेत् ॥ 42

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- एभिस्तं कारणैर्नृणां सुपभोगो निवर्तते ।
 रागस्तु मनसः पुंसः कथमेवं निवर्तते ॥ 43

इदं मे स्यादिदं मे स्यादित्यस्य हृदि तिष्ठति ।
 सङ्कल्पस्थिरमूलश्च तस्योच्छेदः कथं भवेत् ॥ 44
 विषयेषूपभुक्तेषु रागो ज्ञानान्निवर्तते ।
 अभुक्तेषु च य[यः?]त्स्नेहः सकथं विनिवार्यते ॥ 45

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भोक्तव्या विषयाः पूर्वं धर्मस्याप्यविरोधिनः ।
 अलभ्यंमपि जानीयात् दर्शनं श्रवणादिभिः ॥ 46
 तस्य स्वरूपं दुःखं च प्रमादं भयमेव च ।
 हृदये वासयेन्नित्यं स्वयमेव समाहितः ॥ 47
 योगिनः सबहून् पश्येत्तदर्थेष्वेव विपुतान् ।
 मा भूव मह मित्येव मिति यत्नेन धारयेत् ॥ 48
 सुचिरं योगमभ्यस्य तत्त्वज्ञानसमाधिना ।
 अल्पेन कामबीजेन मग्नांस्तमसि लक्षयेत् ॥ 49
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श्रीः
अथैकादशोऽध्यायः

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पालाग्राणि [ज्वाग्राणि] [नासाग्राणि] न पश्येद्यो हेमरण
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- यः पश्यति नरः स्वस्थो नवमासान् स जीवति ।
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- कृष्णवर्णा गता नारी भिन्देद्यस्य यदा शिरः ।
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एकादशोऽध्यायः

—

श्रीः
अथ द्वादशोऽध्यायः

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इति श्रीपाञ्चरात्रे परमसंहितायां

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द्वादशोऽध्यायः

श्रीः
अथ त्रयोदशोऽध्यायः



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इति श्रीपाञ्चरात्रे परमसंहितायां

काम्ययागो नाम

त्रयोदशोऽध्यायः

श्रीः
अथ चतुर्दशोऽध्यायः

ब्रह्मा

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परमः

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इति श्रीपाञ्चरात्रे परमसंहितायां

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काम्यो नाम

पञ्चदशोऽध्यायः

श्रीः
अथ षोडशोऽध्यायः

परमः

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इति श्रीपाञ्चरात्रे परमसंहितायां
कास्यो नाम
षोडशोऽध्यायः ॥

श्रीः
अथ सप्तदशोऽध्यायः

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ब्रह्मा

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परमः

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- तावदेव तव व्यक्तं शेषं त[क?]स्यापि रक्षसि ।
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ईश्वरो नाम

सप्तदशोऽध्यायः

श्रीः
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अथैकोनविंशोऽध्यायः

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— — —

श्रीः

अथ विंशोऽध्यायः

ब्रह्मा

अग्निकार्यविधिं ब्रूहि सर्वत्र पुरुषोत्तम ! ।

पूजनेनैव संबन्धं तस्योपकरणानि च ॥

1

परमः

अग्निकार्यं प्रवक्ष्यामि सामान्येन पितामह ! ।

दीक्षायां स्थापनं चापि नित्यनैमित्तिके तथा ॥

2

आज्यपात्रं चरुस्थाली प्रोक्षणीः समिधः कुशान् ।

सिकता स्तण्डुलं तोयं दर्वीपरिधयः स्रुवः ॥

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अग्निकार्यं नाम विंशोऽध्यायः

- क्षेत्रतीर्थाच्च शैलेभ्यः सूकराखुबिला तथा ।
 वल्मीका दृष्यशृङ्गाच्च मृद मादाय पूरयेत् ॥ 10
- पूरयित्वाऽथ तान् कुंभान् पूरयेत्पुष्पपल्लवैः ।
 गन्धैरत्नैश्च माल्यैश्च यथाविभवमेव वा ॥ 11
- पूजाद्रव्याणि सर्वाणि शोधना न्युपपादयेत् ।
 वेदे रन्यत्रयुक्ताभिर्दी [नि दी?] क्षितैः परिचारकैः ॥ 12
- गर्भागारमथ प्राप्य द्वारमुत्पाट्य वायुना ।
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- विसृज्य देवं प्रथमं नैर्माल्यमपनीय च ।
 आचार्यः स्नापयेद् द्रव्य मावाह यावाह्य दीक्षितैः ॥ 14
- स्नपनायोषकुप्तानि यानि वेद्यां क्रमात्पुरा ।
 उद्धृत्य तानि स्नपयेत् देवर्षिं विशुद्ध्य ॥ 15
- प्रथमं पञ्चगव्येन पञ्चोपनिषदा क्रमात् ।
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- गन्धमात्रादिकाः पञ्च मनोऽहंकारबुद्ध्यः ।
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- [सात्त्विकादि] त्रया गर्वा गुणावा परिकीर्तिताः ।
 सर्व द्रव्य समूहस्य पञ्चोपनिषदः स्मृताः ॥ 18
- स्नापयित्वाऽल्पशः पूर्वं देवमावाह्य मन्त्रवित् ।
 भूयस्तु स्नपनद्रव्यैः सर्वैरेवाभिषेचयेत् ॥ 19
- शान्तिं तीर्थोदकैः कुर्यात् गन्धपुष्पाम्बुभि स्तथा ।
 रत्नतोयेन चाप्यन्ते शान्तिं कुर्याद्गरीयसीम् ॥ 20
- एभिरेव चर्तुं [जल?] द्रव्यैः स्नापयेदङ्गदेवताः ।
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- आचार्यः सकलं कुर्यादग्निकार्येण संयुतम् ।
 भूतानां बलिदानार्थं हविरन्यं तु पाचयेत् ॥ 22
- लौकिकाग्नौ विना मन्त्रैस्तेन बाह्यबलिः स्मृतः ।
 अग्निकार्येण संयुक्तं पूजाद्रव्यैर्मनोहरैः ॥ 23
- आराधनं प्रयुञ्जीत यथाविभवकल्पितम् ।
 भक्ष्यभोज्यनिवेद्यादिगन्धपुष्पादिकानि च ॥ 24
- उज्ज्वलानि प्रयुञ्जीत स्नपने परमेष्ठिनः ।
 तस्यावसाने कुर्वीत बलिदानं विधानतः ॥ 25
- काञ्चनं राजतं ताम्रं पात्रमादाय मण्डलम् ।
 सादितं प्रोक्षितं वेद्यां सपवित्रेण वारिणा ॥ 26
- कृत्वा तस्मिन् द्वितीयेन कुर्वीत हविषासनम् ।
 तस्मिन्निष्ठापयेद्विंबं देवस्य परमेष्ठिनः ॥ 27
- अलाभे[आचार्यः?] काञ्चनं शुद्धं रत्नं रजतमेव वा ।
 गन्धपुष्पादिभिस्तस्य पूजां कृत्वा मनोरमाम् ॥ 28
- दीक्षितस्य तु तत्पात्रं शिरसि स्थापयेद्गुरुः ।
 पूरयेदपरे पात्रे हविः शेषं जलपुतम् ॥ 29
- धूपमुष्टिं ध्वजं छत्रं गृहीयु रपरे तथा ।
 शङ्खदुन्दुभिघोषेण गर्भगेहं प्रदक्षिणम् ॥ 30
- प्रक्रम्य देवतास्थाने पाणिना विकिरेद्बलिम् ।
 प्रासादस्य बहिश्चैव प्राकारस्य बहिस्तथा ॥ 31
- एवमेवं परिक्रम्य बलिपीठं प्रदक्षिणम् ।
 भूतेभ्यो नम इत्येव तस्मिन् विकिरेद्बलिम् ॥ 32

- पुनः प्रदक्षिणं कृत्वा गर्भागारं प्रविश्य च ।
 पूजापीठैः कदेशेतु तद्विंबं मुपपादयेत् ॥ 33
- अनेन बलिदानेन पूजयेद्वाह्यदेवताः ।
 त्रिसन्ध्य मेकसन्ध्यं वा नत्विदं व्यतिपादयेत् ॥ 34
- स्थापितस्य हरेर्यत्र बलिदानं विहन्यते ।
 तत्र स्थाने न भुञ्जीत वैष्णवे संभवे सति ॥ 35
- बलिदानस्य ये विघ्नं कुर्वन्ति पुरुषाधमाः ।
 गोवधेन समानंते लभन्ते पापसञ्चयम् ॥ 36
- स्थापितस्य तु देवस्य बलिदानान्तमर्चनम् ।
 नोपहन्या यथाशक्ति स्नपनंतु निमित्ततः ॥ 37
- स्थापितस्य चतुर्थेऽहि द्वादश्यां विष्णुवह्निने ।
 यात्रान्ते राहुयोगेच दुर्निमित्तोदये तथा ॥ 38
- प्राप्ते जनपदव्याधौ दुर्भिक्षे शत्रुपीडने ।
 उत्सवे चार्धे वृत्तौ च [थ वृद्धौ तु?] चिरलुप्ते च पूजने ॥ 39
- चोर पातकि चण्डाल कुत्सित स्पर्शनेषु च ।
 प्रासादस्थस्य मरणे दुर्यशः सा भवेत्तथा[संभवे तथा?] ॥ 40
- एवमादिषु चान्येषु निमित्तेषु यथायथम् ।
 स्नपनं देवदेवस्य कारयेद्विधिपूर्वकम् ॥ 41
- सर्वशृणुष्वेन्द्रारं ह्येतत्सर्वपापप्रणाशनम् ।
 स्नपनं पद्मनाभस्य कर्तव्यं कुशलार्थिभिः ॥ 42
- पात्र वस्त्रादिकं सर्वं माचार्याय समर्पयेत् ।
 यथा संभवमन्यच्च वैष्णवेभ्यश्च दक्षिणे[णाम्] ॥ 43
- चतुर्थां दिवसादूर्ध्वं नित्यमाराधयेद्धरिम् ।
 अग्निकार्यं च कुर्वीत [बलिदानं च देशिकः] ॥ 44

- यत्रस्थाने हरिर्नित्यं विष्णुभक्तैरुपास्यते ।
 तत्र नैवोपगच्छन्ति पिशाचग्रहराक्षसाः ॥ 45
- यत्रोपकरणैः शुद्धैर्नित्यं माराध्यते हरिः ।
 मुकुमाराः प्रजास्तत्र जायन्ते रोगवर्जिताः ॥ 46
- व्याधिता ये प्रपद्यन्ते तत्स्थानं वैष्णवा नराः ।
 तेऽपि रोगाद्विमुच्यन्ते लभन्ते भेषजानिव ॥ 47
- प्रासादे स्थापितं देवं सर्वदा न प्रकाशयेत् ।
 अन्यत्रार्चनवेलाया नहि तत्प्रीयते हरिः ॥ 48
- अशुचिद्रव्यसंसर्गं जनसंसर्गमेव च [वा ?] ।
 प्रासादे वर्जयेद्विष्णोर्लोकोपकरणानि च ॥ 49
- नित्यमाराध्य संरक्षेत् पूजाद्रव्याणि वैष्णवः ।
 प्रासादद्वारमावृत्य निर्गच्छेदिच्छया बहिः ॥ 50
- स एवं स्थापयेद्विष्णुं प्रासादे विधिपूर्वकम् ।
 वर्गात्प्राक्च्यवते नासौ यावत्तं नापि नश्यति ॥ 51
- कर्तारो यदि भूयांसः प्रासादस्य स्युरञ्जसा ।
 [कार्याणामपि] बाहुल्यात् तत्रापि फलमेधते ॥ 52
- एतत्ते सर्वं माख्यातं स्थापनं परमेष्ठिनः ।
 अत ऊर्ध्वं प्रवक्ष्यामि यात्रामस्य पितामह ! ॥ 53

इति श्रीपाञ्चरात्रे परमसंहितायां
 स्नपनं नाम एकविंशोऽध्यायः

श्रीः
अथ द्वाविंशोऽध्यायः

परमः

- स्थापितस्यापि देवस्य यात्राविधि मतःपरम् ।
श्रुणु ब्रह्म न्यथान्यायं निमित्तं शकुनान्वितम् ॥ 1
द्वि प्रकारा स्मृता यात्रा देवस्य कमलोद्भव ! ।
आद्या तीर्थाभिषेकार्था द्वितीया वास्तुसिद्धये ॥ 2
स्थापितः पुण्डरीकाक्षः प्रासादे वैष्णवैर्नरैः ।
तीर्थस्नानाय नेतव्यः संभवेद्यत्र निम्नगा ॥ 3
स्थापितो प्लुत्स्वात् प्राप्य तीर्थे स्नात्वा गृहंगतः ।
प्रसीदति परोदेवो नान्यथा पद्मसंभव ! ॥ 4
जलाधिवासादारभ्य यज्ञोऽयं विधिचोदितः ।
विज्ञेयो वैष्णवो नाम तीर्थयात्रावसानिकः ॥ 5
नत्रादावेव कुर्वीत नृत्त गीत समन्वितम् ।
उत्सवं द्वादशाहानि काम मूर्ध्वेतु कारयेत् ॥ 6
उपश्रुतिरु[मु?]पश्रुत्य शकुनान्युपलक्ष्य च ।
निमित्तानि विदित्वा च यात्रारंभं प्रयोजयेत् ॥ 7
तिथिनक्षत्रहोराश्च लभ्यन्ते सद्गुणा यदा ।
यजमानानुलोम्ये[कूल्ये]न दिङ्मुखस्य च सर्वतः ॥ 8
यदैतानि शुभान्येव संभवन्ति कदाचन ।
तदा यात्रां प्रयुञ्जीत विधिमार्गेण शार्ङ्गिणः ॥ 9
यस्मिन् जपति[भवति] नक्षत्रे सर्वमेतद्गुणान्वितम् ।
तस्य कुर्वीत पूर्वेषु रुत्सवं बहुविस्तरम् ॥ 10

- छत्रै ध्वजपटैः शुभ्रैः केतुयष्टिशिरोधृतैः ।
 तोरणै दीपिकास्तंभै दिङ्मुखानि विभूषयेत् ॥ 11
- सर्वासां देवतानां च तस्मिन् स्थाने विशेषतः ।
 कारये न्महतीं पूजां चरुभिर्बलिभिस्तथा ॥ 12
- तत्र सायं प्रकुर्वीत ग्रामान्ते च महाबलिम् ।
 शङ्खदुन्दुभिर्निघोषैर्महाजनपुरस्कृतम् ॥ 13
- भक्ष्यभोज्यान्नपानानि विकिरेत्सर्ववर्त्मसु ।
 आरामेषु वनान्तेषु देवतायतनेषु च ॥ 14
- एवं महाबलिं दत्वा कृत्वा रात्रौ महोत्सवम् ।
 आचार्यः प्रातस्तथायस्नात्वा देवं समर्चयेत् ॥ 15
- तस्यावसाने देवस्य यात्रार्थं बिंबमानयेत् ।
 काञ्चनं राजतं ताम्रं न त्वन्यत्तत्र चोद्यते ॥ 16
- शङ्खचक्रसमायुक्तमल्पकार्यमनोरमम् ।
 रथं वा कुञ्जरं वाऽस्य यात्रावहनमानयेत् ॥ 17
- नानावादित्रकुशलान् बह्वंश्च परिचारकान् ।
 छत्रध्वजवेतानंश्च भेरीपटहतालकान् ॥ 18
- शिल्पिनः सेवकांश्चापि गणिकादेवदासिकाः ।
 एवमेतत्समाहृत्य सुहृते शोभने गुरुः ॥ 19
- शिष्यैश्चतुर्भिः संयुक्तः प्राप्तानुज्ञो द्विजोत्तमैः ।
 देवं प्रदक्षिणीकृत्य प्रणिपत्य पुरःस्थितम् ॥ 20
- तीर्थयात्रां कुरुष्वेति कार्यं विज्ञापयेच्छनैः ।
 ततः संहृत्य तद्विंबमुत्पाद्य विधिपूर्वकम् ॥ 21
- तस्मिन्नावहये देवं पूजाकाले यथोदितम् ।
 आवाह्यं समुत्सृत्य दत्वाऽर्घ्यं विधिपूर्वकम् ॥ 22

- छादयेदंशुकेनैव महतेन दशावता ।
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- शिष्यैः परिवृतो गच्छेद्गर्भागारा इहिः पुनः ।
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1

परमः

सुवर्णादीनि बिम्बस्य द्रव्याणि कथितानि ते ।

शोधयित्वाऽग्रतस्तानि शिल्पिभिः कारयेद् दृढम् ॥

2

द्रावयित्वा सकृत्सिक्तं (क्थं?) सुवर्णं सर्वतो घनम् ।

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5

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6

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7

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8

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इति श्री पाञ्चरात्रे परमसंहितायां बिम्बलक्षणं नाम
त्रयोविंशोऽध्यायः ।

श्रीः

अथ चतुर्विंशोऽध्यायः ।

—:०:—

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- देवं ध्यात्वा परो[रं?] धर्मः[र्म?] प्रणवाद्यैः परैः परैः ।
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इति श्रीपाञ्चरात्रे परमसंहितायां
विद्वत्पूजा नाम
चतुर्विंशोऽध्यायः

श्रीः
अथ पञ्चविंशोऽध्यायः

ब्रह्मा

ये नरा ज्ञानयोगेन न शक्या स्त्वा मुपासितुम् ।
सर्वदा भक्तियुक्ताश्च किं तेषां परमं हितम् ॥ 1

परमः

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- भजमानोऽपि यत्तीर्थं न मोहा द्रुह्यमन्यते ।
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- कायस्यानुपघातेन वृत्तिरस्य विधीयते ।
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- नद्यः समुद्रगा स्तीर्थं सिन्धुनद्योश्च संगमः ।
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- स्थानानि देवतानां च दुर्गाणि गहनानि च ।
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- कुरुक्षेत्रेच तीर्थानि सालग्राम सरस्तथा ।
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- सेतुबन्धश्च रामस्य तीर्थं गोकर्णमेवच ।
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- जपयज्ञं सदा कुर्यान्मौनी ध्यानपरायणः ।
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इति श्रीपाञ्चरात्रे परमसंहितायां

यात्रा नाम

पञ्चविंशोऽध्यायः ॥

श्रीः
अथ षड्विंशोऽध्यायः ॥
व

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ब्रह्मा

संसारस्य तु किं मूलं किमग्रं मध्यं मस्य किम् ।
विस्तरेण तदाचक्ष्व तथ्येन पुरुषोत्तम ! ॥ 1

परमः

संसारस्य परं मूलं त्वमेव कमलोद्भव ! ।
ब्रह्मलोकं प्रविष्टान्य ततोयः प्रथमे महान् ॥ 2
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संसारविधियन्त्रैते[यत्रैते] संसरन्ति शरीरिणः ।
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अधस्तात्पुनरेतेषां प्रोक्ता नरकभूमयः ।
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- क्षारोदः सागरः पूर्वं परत्रेश्वरसोदकः ।
सुरा दधि घृतोदाश्च क्षीरसागर एवच ॥ 11
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एषु द्वीपेषु मध्यस्था नानाशृङ्गा महोच्छ्रयाः ॥ 12
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तेषां मध्येतु वर्षाणि नाना जनपदास्तथा ॥ 13
- नगरं ग्रामनद्यश्च शतशोऽथ सहस्रशः ।
जम्बूद्वीपस्य मध्येतु मेरुर्नाम महागिरिः ॥ 14
- नानारत्नमयैः शृङ्गैः स्थितः काश्चन विग्रहः ।
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- तत्र जम्बू फलाहारा ज्ञेया स्तद्वर्षं वासिनः ।
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रम्यकं प्रथमं वर्षं हैरण्यं तदनन्तरम् ॥ 19
- उत्तरा कुरवश्चेति त्रीणि वर्षाणि पद्मज ! ।
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- निषधो हेमकूटश्च हिमशैलश्च ते त्रयः ।
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- स्थितानि त्रीणि वर्षाणि किञ्चिद्दूना न्यनुक्रमात् ।
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भद्राश्वः केतुमालश्च वर्षे द्वे परतस्तयोः ॥ 23
- योजनं प्रयुतायामो द्वीपोऽयं मध्यमो भवेत् ।
अस्य वर्षेषु जीवन्ति नाना भू[रू]पास्तु मानवाः ॥ 24
- आयुःसत्त्वबलादीनि तेषां भिन्नानि पद्मज ।
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- भारतं दक्षिणं वर्षं नवधा खण्डितं स्थितम् ।
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- तेषामेव च भेदेन शैलाः सरित एवच ।
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श्रीः

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इति श्रीपाञ्चरात्रे परमसंहितायां

संग्रहं नाम

सप्तविंशोऽध्यायः

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श्रीः

अथाष्टविंशोऽध्यायः

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ब्रह्मा

आपत्काले तु संप्राप्ते नित्ययागस्य यो विधिः ।
नैमित्तिकस्य काम्यस्य सर्वमेतद्वीहि मे ॥

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परमः

शक्तिभिर्मुक्तिपालैश्च संयुतः पीठमन्त्रकैः ।
विज्ञेयः कृतयागोऽयं नित्ययागः स उत्तमः ॥
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अग्निकार्यं विना यत्तु कालपक्वं निवेद्यच ॥
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धारणादिसमायुक्तः प्रलयोदयसंयुतः ॥
सर्वमन्त्रकृतो ज्ञेयो देहन्यासः स उत्तमः ।
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पूर्वं पूर्वं प्रधानं स्यात्सर्वेष्वेव यथाक्रमम् ॥

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- शक्ति भक्ति समायोगा त्रयोऽगस्त्वपरिस्मृतः ।
 पुण्यदेशे च काले च यागो नैमित्तिकः स्मृतः ॥ 10
- सपुनस्त्रिविधो ज्ञेय उत्तमाधममध्यमाः ।
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- मध्यमस्तु पयोभक्षः फलमूलाशनोऽपरः ।
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- यागराद्व्यमात्रेण मध्यमं परिकीर्तितम् ।
 व्रतोपवासरहितं कनिष्ठं परिकीर्तितम् ॥ 13
- अन्येन याजनं व्याप्तौ वा सङ्कटेऽपि वा ।
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- ऐश्वर्यादात्मनोऽयं कनिष्ठं याजनं क्रमात् ।
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- एतस्मिन्नेव दिवसे मोक्षकामस्य शस्यते ।
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- कालेन महता ।
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- यागस्य कैवल्यमीप्सितम् ।
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- धनेन दहात् सकारेण प्रियेण च ।
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- शुश्रूषा प्रियवाक्यैश्च तत्सर्वं परिपूरयेत् ।
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-षाभिः प्रयुक्ताभिः पूजाद्रव्यं प्रजायच ।
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- तत्र पाविष्णु धर्मबहिष्कृतः ।
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- आचार्यं तोषयेत्ष्ट प्रियकर्मभिः ।
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- प्रदद्यात्परमं तन्त्रं विद्या ।
 भक्तिमान् धर्मशीलश्च परोपद्रवनिस्पृहः ॥ 30
- ज्ञानार्थं सिद्धिकामश्च शिष्याः पात्र ।
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- प्राप्नोति महतीं सिद्धिमाचार्यो नान्यथा क्वचित् ।
 सिद्धिकामः परः शिष्यः श्रीकामो मध्यमः स्मृतः ॥ 32
- क्षुद्रकामो जघन्यस्तु यत्र शिष्याः प्रकीर्तिताः ।
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- पूजयेन्नैव वृ[त्यर्थः?] देवदेवं कदाचन ।
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- अधमं ग्रामध्यस्थं स्थानमेवं त्रिलक्षणम् ।
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- अन्तरायै रघृष्यश्च साधको उच्यते ।
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- एवमेवतु विज्ञेया सर्वेषां त्रिविधा गतिः ।
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- रा पक्ता परा बुभौ ।
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- भक्ति रहमप्यत्र भक्तैर्भवति लाघवम् ।
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- द्वितीयं न पुनः कुर्या देवशास्त्रस्य निर्णयः ।
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- नतदोषकरं ज्ञेयं पुनश्चेच्छुभमाचरेत् ।
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- आपदां बहुलत्वात्तु विस्तारो नान्तमृच्छति ।
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- दस्युपीडापहारश्च विज्ञेयाः परमापदः ।
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इति श्रीपाञ्चरात्रे परमसंहितायां

अनुग्रहं नाम

अष्टविंशोऽध्यायः ॥

श्रीः

अथैकोनत्रिंशोऽध्यायः



ब्रह्मा

कर्मशेषा स्त्वयानोक्ता स्तन्त्रेऽस्मिन् सन्ति[यदि]केचन ।
तदिदानीं समाचक्ष्व परं कौतूहलं हि मे ॥ 1

परमः

अथातःसंप्रवक्ष्यामि कर्मशेषानशेषतः ।
सतेषां कर्मणामेव यथायोगं पितामह ! ॥ 2

योगपीठं विना कुर्या न्मुद्रया पद्ममासनम् ।
शक्तिश्च पद्ममालांश्च केसरेषु दलेषुच ॥ 3

कल्पयित्वा पुनः कुर्यात् दिक्पाला न्वहिराश्रयान् ।
बीजस्थाने तु ये बीजे देवतानामनाम्निच ॥ 4

मूलमन्त्रे तु विन्यस्य तेन यागं समाचरेत् ।
आमनः [त्मनः] कार्यमुक्त्वा तु मूलमन्त्रः समाप्यते ॥ 5

प्रधान देवतामेव हृदयादिषु कल्पयेत् ।
षडङ्ग न्यास सिध्यर्थं काम्ययागे ष्वयं विधिः ॥ 6

पूजारंभे भयस्थाने कान्तारेषु नदीषुच ।
प्राणान्तिकेषु दुर्गेषु षडङ्गन्यास माचरेत् ॥ 7

अर्चने भोजने स्तुत्ये स्नाने चाचमने हुते ।
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शरीरन्यासकाले च नमस्कारे च तर्पणे ।
मौनं कुर्या त्प्रयत्नेन भवेन्निष्फल मन्यथा ॥ 9

- सौवर्णो राजतस्ताम्रः खादिरोवा सुवो भवेत् ।
 आद्यमैश्वर्यसिद्ध्यर्थं राजतं कीर्तिवर्धनम् ॥ 10
- ताम्रं शान्तिकरं प्रोक्तं खादिरं वसुवर्धनम् ।
 द्वादशाङ्गुलमायामं कूल[मूल^१?]विष्कंभ मङ्गुलम् ॥ 11
- विष्कंभात् द्विगुणं वृत्तं विष्कंभस्य दलं गुणे ।
 यवमाना वुभौ गतौ गतेवृत्तौ पृथक् पृथक् ॥ 12
- विष्कंभात् पादहीनं स्यात् गर्भसीमाय वा दलम् ।
 गोपुच्छसदृशं दण्डं नासिकापुटमत्पुटम् ॥ 13
- सुवस्य कारयेद्विद्वान् सुवश्च सममायतम् ।
 विष्कंभात् द्विगुणं वृत्तं विष्कंभात् द्विगुणं गलम् ॥ 14
- भागान् कुर्यात्पुनः पञ्च द्विभागस्त्वाननं भवेत् ।
 दण्डमानं भवेच्छेषं गते वित्तं महादलम् ॥ 15
- उभोष्ठसदृशं त्वग्रौ मन्त्रमष्टाक्षरं जपेत् ।
 उक्त्वा परमहंसंच शुद्धभूमौ हि दापयेत् ॥ 16
- दद्याच्छेषं विधानेन तेन नश्यति किल्बिषम् ।
 उपस्थाय रसेनान्नमभिमृश्य तथाभसा ॥ 17
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अथ त्रिशोऽध्यायः

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कृतकृत्यो भविष्यामि नष्टंमे हृदयं तमः ॥	62
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उपसंहारो नाम
एकत्रिंशोऽध्यायः

THE
PARAMA SAMHITĀ
OF THE
PĀÑCHARĀTRA

Samhita I

1. Dévala came to see the great sage Mārkaṇḍéya who was then sitting at ease in his hermitage beautiful with trees all round.

2. Having saluted him in the prescribed form, and, by him been welcomed with kindness, the learned Dévala began addressing his questions to Mārkaṇḍéya who had knowledge of the Supreme Truth.

3. O, Bhagavan ! (the all knowing) I have learnt the Vedas with all the Aṅgas and Upāṅgas (auxiliary studies) in their elaboration; I have studied from masters the auxiliary sciences including *Vākṛvākyam* (Logic).

4. After all this learning I am not able to discover, without besetting doubts, what indeed is the way which leads ultimately to Supreme Bliss.

5. Nor am I able to find, in any one of the *Āgamas*, the Supreme Good. Even after studying all these *Āgamas* my doubting only became the worse.

6. In this perplexity, O, Bhagavan ! teach me that which would remove my doubts. I see no one who is master of the ways which lead to the ultimate good, other than you.

7. Thus addressed by Dévala, the Great Saint Mārkaṇḍéya, answered, with a smile, Dévala's question as follows:—

8. I have obtained long life, my memory has never left me, many cycles of destruction and creation have been seen by me as also many ages of Manu.

9. I have seen many teachers, and the Sāstras, I have learnt a thousand times over. In spite of it all, I have not been able to obtain from them even a little of what is the only ultimate Good.

10. Therefore, feeling sorely pained, I went to Sālagrāma, with a burning heart, and devoted myself to worshipping Vishnu there.

11. For a thousand and eight years, I conducted the worship in the manner that seemed best to me, but, with deep interest and devotion.

12. Then was seen by me the Supreme God with eyes beautiful as lotus flowers, of dark blue colour and a gracious countenance.

13. Prostrated by me in salutation and belauded in hymns of praise, that King of Gods spoke to me with great kindness, in the following words.

14. Bhagavān:- 'O, Mārkaṇḍeya' by force of the worship which you offered through such a long period, with such great devotion and in the manner prescribed, I am here before you.

15. Ask what boon you wish to have; whether it be length of life, knowledge, wealth, or whatever else you may desire. O the disciplined one, all prosperity to you.

16. Having been thus addressed by God, I asked, with hands raised in adoration, that knowledge pure, clear and free from doubt may be mine.

17-20. When I addressed this request, the God of Gods replied smiling, 'if your object is to gain "Supreme knowledge" go hence to Śvétatadvīpa situate amidst the Ocean of Milk; the place of attainment to great Yogis (Saints). There, serving in due form the Wise Ones of Great Knowledge, obtain from them the knowledge you desire which is capable of procuring for you the Heaven of the Gods, and the still higher freedom. You shall have, O Disciplined one! unobstructed freedom,

to move wherever you please, as also long life, by my Grace'. The great God having told me this disappeared then and there from my view.

21. Thereafter having been struck with wonder, O Dévala! I started towards Svétadvīpa, and kept travelling for a long time without anybody obstructing me on the way.

22-24. Crossing mountains and oceans I reached that island ultimately. There I found Saints all light, each with four arms bearing marks of the Disc, the Conch, and the Lotus. Being all devoted to Purushōttama, contemplating Him alone (as the sole refuge), these *Ēkāntis* (people with only one ultimate end to attain) were happy, unequalled, without wives, with their minds intuned, and always intent on contemplating the Supreme.

25. Seeing them and making my obeisance, in wonder, to all of them as befitted them, I then went to the hermitage of the Saint Sanaka.

26-29 There having done him reverence I addressed him in the following words: 'Please understand I am Mārkaṇḍeya coming from another dvīpa (division of land), O wise One! who has attained to the highest knowledge, enlighten me who has come all the way for the sake of knowledge'. Thus addressed by me the highly learned and great minded Sanaka, making reverence to the Supreme God, said in reply "Be it so". The treatise which was then taught me by Sanaka, well pleased with my devotion, removed the doubts and darkness enveloping my soul. Effort arose (*jātaḥ*) in me and my mind became clear.

30. Continued vexation of mind ceased, and attachment to anything became subdued. 'O, Dévala' ! This Treatise was obtained by me in the Manvantara (the age of Manu) before the present one.

31. Through this long interval of time no one was taught this work as a whole because of its vastness.

32-33. Having acquired this in parts, many ascetics have gone satisfied; for that reason therefore this work is

known in the world in various forms, without giving a satisfactory meaning, missing the essence of its teaching and even contradicting one another. The *Pāncharātra* taught in this treatise is spoken of as the Supreme "*Yōga-lantra*".

34. O austere in devotion, because it is the work of the *Parama Purusha* Himself. That it conveys the truth, is not open to counter argument, and is of immense good to the world.

35. It is acceptable to the devoted, the more so to the devotees of Vishnu; among the Agamas this is treated as alone authoritative.

36-37. It has continued intact through the various ages of creation by command of the God of Gods. The wise ones who know this work completely, will have no doubt of any kind in the pursuit of the path of holy living. Their life would not be lived in vain; there is nothing that they could not attain to.

38-39. They will have no suffering, no anger, and no anguish of mind. The fruit of deeds, the illumination resulting from knowledge and the co-operation of these two is expounded in this treatise. The five qualities of the primary elements are said to be rights to the embodied soul.

40-43. This is called *pāncharātra* either because of the union, or because of the separation, of these five Bhūtas (primary elements), the Tanmātras (subtle elements), Ahankāram (individuation), Buddhi (thought), Avyakta (the formless), these five have been described as the five *rātra* (gifts) of Purusha, and hence they are called *pāncharātra*. If this work is fully and carefully mastered by one, to him the benefit that would accrue from the study of any other Sāstra is little. If you have doubts to clear in respect of your pursuit of the holy way of life, have this work expounded. To those who remain in doubt even after consulting other treatises bearing on the subject, this treatise is recommended the best (by the Wise).

44-55. Seeing you in that condition of doubt, the feeling of surprise arises in me; therefore listen attentively to the

pāncharātra as heard by me of old from Sanaka through the grace of the God of Gods. This treatise contains one lac of chapters, treating of evolution and involution; teaching the attainment of perfection as the result of various deeds. O Dévala; this work however it is not possible to hear in full, as I myself could learn it only after gaining length of life; I shall therefore teach you the work, taking from it only the essence of it, beginning with the introduction and leading up to the account of Vaikunṭha (Supreme abode of Bliss). This Universe was all darkness, ununderstandable, without form, incapable of being described or even conceived, as if all was asleep all round. In such darkness the Supreme One assuming the sleep of *Yōga* (contemplation), remained long in that condition; the self-luminous One then gave thought to bringing about creation. Then again taking the form of a *Yōgin*, the Lord first created the seed of the Universe in the form of a white lotus, with a thousand petals all round the circle of pistils (*késara*) surrounding the pericap (*karṇikā*), springing from out of His navel. In this lotus He created *Vidhāta* (the creator) with four faces, the source of all art and learning, with soul sanctified by meditation on the Supreme, the lord of all creation. That Lord, having created the five elements first, then created all the worlds, including the moving and the unmoving, by means of the elements separately and jointly. Having in this manner created all the worlds, *Brahma* (*Pitāmaha*) the great *Yōgi*, in unwavering contemplation began concentrating (his breath). In that condition there arose in his mind a doubting enquiry regarding all that was around him.

56. Springing from out of that doubt there came a sudden flash upon his mind. He then saw the God of Gods, lying in his couch in the Ocean of Milk (*Kshīrasāgara*).

57. He, the lotus-eyed, was in bed on the body of *Ananta* (the great snake *Sésha*), with four arms bearing the Conch, the Disc, the Club and the Lotus.

58. He was dark of hue, wearing cloth of golden colour; *Śrī*, His consort was sitting at His feet. He was of pleasing colour, and bore on His chest the mole, *Śrivatsa*, and the Jewel *Kaustubha*.

59. Vainatéya (the bird-Garuḍa) was seated on His side constantly serving Him. Having seen the Excellent Purusha, Brahma.

60–62. *Not translated being unintelligible owing to lapse of words which looks like a break in the MSS.*

Paramah

63. To all embodied beings activities are two; knowledge (gñānam), and action (kriyā). Emancipation results from the active development of *Gñāna*, and life (*Samsṛti*) results from the active development of *Karma*.

64. Action which is limited gives rise to result which is also measurable, while gñāna which cannot be measured produces result which has no limit.

Brahma

65. To people involved in life and looking to the satisfaction of the senses, how is the attainment of knowledge (*vigñānam*), even in a limited measure, possible, though they be *Yōgins*.

Paramah

66. The knowledge attained by worldly men does not avail to bring them emancipation at all; it only serves them to understand the means by which to get rid of the bonds of action.

67. When thus the bonds of *Karma*, composed of action and means thereto, are destroyed, one becomes *ipso facto* possessed of the highest knowledge, and for ever remains as such.

Brahma

68. In what manner are the emancipated, who are your bodies to be distinguished from the embodied. This Secret of Secrets, may it please You to tell me O, Lord’.

Paramah

69. They become Myself alone; there is no difference whatsoever between the two. In whatever manner I divert myself, the emancipated do so in the same manner likewise.

Brahma

70. What is it that brings the embodied souls into bondage ? That, tell me, O, Purushōttama. In what manner do the means of bondage bind man.

Paramah

71. O Brahman, the three *guṇas* (qualities), which act both in conjunction and separately, make thrice two kinds of sleep. By these men get bound.

72. *Sattva* sleep is happy. The sleep arising from *Rajas* promotes action; from *Tamas* comes confusion and bewilderment. These are considered the three forms of bondage.

Brahma

73. These three qualities are found in conjunction in men; how can these be separated by those *Yōgins* who wish to achieve emancipation.

Paramah

74. These are not qualities of man as such: but are the result of attachment to objects of the senses. They spring from them and cease with them.

Brahma

75. O, the Best of Heavenly Ones ! what is it that you called *vishaya* to men, attachment to which brings into existence the *guṇas*, and detachment destroys them ?

Paramah

76. The embodied ones existing in the material world have the three qualities (*guṇas*) in their nature (*prakṛti*). They are bound so long as they are associated with her (nature); when that association ceases they become free.

77. Man knows always that the three *guṇas* (qualities) exist in *Prakṛti* (material cause). It is *Prakṛti* that always creates in him various kinds of sleep (forgetfulness).

78. Man enjoys this sleep, as he would a woman dear to him and in the exercise of her own right. In consequence he forgets his own nature. This is regarded as the nature of the association between man and his material nature (*Prakṛti*).

CHAPTER II

Brahma

1. O, Bhagavan! the Lord God of Gods, Lord of the lotus eyes! All religious observances have You alone, the Lord of all creation, for their objective, I ween

2. Whoever should wish to devote himself to your worship, according to prescribed forms, please tell me how they should prosecute the worship. In what place and in what manner should they please you?

Paramah

3. Whatever is my sport be it in creation or destruction, that you contemplate in due order, and with devotion.

4. The primary origin of all created things (*Bhavas*) is *Prakṛti*, otherwise called *Dravya*; the same thing is also described as *Avyākṛita* (unchanged) and *Avidyā* (unknown, non-knowledge). That alone is described as *Vyaktam* also.

5-6. *Avyakta*, *Buddhi*, *Ahankāra*, *Bhūta* and *Mātra*, these five, the eleven *Indriyas*, the five *Mahābhūtas* (material elements), *Kṣhētra* (abode) in two forms, material and etherial, and *Kṣhētragña* who is the Supreme One. That these are the *Tattvas* (the primary elements) you have been already told, Holy One!

7. All created things, are associated with three *guṇas* found in *Prakṛti*. These fall into three classes, the superior, the middle and the inferior.

8. Where *Sattva* (goodness) dominates, it is superior; where a desire (*Rajas*) predominates, it is middle, and where *Tamas* (darkness or ignorance) prevails, it is inferior. Their action also is quite similar.

9. The service that pleases me best is that which is full of goodness (*Sattva*). Service rendered with desire (*Rajas*) results in bringing enjoyment. Service offered in ignorance (*Tamas*) results in delusive attachment.

10. Therefore one who wishes to please me by service, should render service in the *Sāttvic* (disinterested) form, having destroyed in due order every wish arising from desire and darkness or ignorance (*Rajas* and *Tamas*).

11. Adopting the course of destruction (*Samhāra*, involution) proceed to destroy all desire and darkness. Adopting the course of creation, evolutionised recreation must be brought about.

12. In this process of evolution and involution of all created things in one order, it must be understood that the processes reach up to me. Otherwise there will be no fulfilment.

Brahma

13. Wherefrom is the birth for things and where do they reach their end according to common acceptance. Have both of these processes an end, please tell me.

Paramah

14. *Prakṛti* (Nature) gives birth to things. *Prakṛti* it is that which swallows them again. With Brahma's coming into existence is creation, his end brings destruction.

15. The day and the night alike of Brahma are of the measure of one thousand *Yugas*. By that measure Brahma's life is a hundred years.

16. O *Pitāmaha* (Brahman)! In this manner, by the measure of Brahma's life the cycle of creation and destruction keeps going on by My direction.

Brahma

17. What is the form of that *Prakṛti*, and in what manner does she bring things into existence? What is the connection between her and the Supreme *Purusha*?

Paramah

18. The form of *Prakṛti* is described as unanimated, immeasurable, eternal, always changing; as possessed of the three qualities, and as providing body for those who act (*Karminah*).

19. The relation between *Purusha* and *Prakṛti* is universal pervasion (*vyāpti*), as He, in very truth, is without beginning and without end.

20. As sound pervades all this *ākāśa* (space), so, in the same manner the Supreme Soul (*Paramātmā*) pervades all *Prakṛti*.

21. As viscosity in milk, as taste in water, so in the process of transformation these two attain to the position the pervaded and the pervader.

22. In this condition that which is the pervading agent, is the Superior *Pumān* or *Vishayī*; while the unformed *Prakṛti* (*Avyākṛtam*,) becomes the object of pervasion, that is, *Vishaya* and thus inferior.

23. Since *Sat* and *Asat* cannot be separated one from the other and seen apart, in the same manner the pervader cannot be regarded as distinct from the pervaded. Hence *Purusha* is regarded as the pervader of all.

24. In this, *avyākṛtam* (*Prakṛti*) is *Achit* (inanimate); *Chit* (the active principle) is held to be superior. The two combined is different from either, and exist as if they were one.

Brahma

25. How did all that we see—the three worlds—arise from this? Of what kind are men who are placed in earthly life (*Samsāra*).

Paramah

26. By direction of the Supreme *Purusha* alone, *Prakṛti* (nature) keeps constantly creating all living creatures and destroys them in the end.

27. *Prakṛti* being an inactive principle does not create otherwise (than by my direction). Therefore the Supreme *Purusha* does the work of both creation and destruction.

28. O, Brahman! hear attentively first of all the story of this present creation; after this I shall give you an account of existence and destruction.

29. The powers characteristic of the Supreme Soul are said to be five. By means of these, it is that the Supreme God remains in the highest Heaven.

30. These five are (1) *Paramēśhī*, (2) *Pumān*, (3) *Viśva*, (4) *Nivṛtti*, (5) *Sarva*. These are said to be His Five powers (*S'aktis*) and are named *Panchōpanishad* (five secrets).

31. The supreme Soul, Lord of the Universe, in full possession of these five powers, enjoys knowledge in five ways by the accession of the five organs of sense.

32-33. In enjoying sound (*S'abda* or *Ākāśa*) He is *Paramēshṭi*; in case of touch He is *Purusha*; in case of light He is *Viśvātma*; in the case of taste (*rasa*) *Nivṛtti*; in the case of smell *Sarvātma*. *Paraḥ Purusha* is the subject in each case. These are regarded as *Panchātma* and are described as of etherial form (*Sūkshamarūpa*);

34. Incapable of realization in worldly life, comprehensible by concentration (*Yōga*), and eternal, this etherial form (*Sūkshma S'arīra*) is said to be the means of emancipation (*Mukti*).

35. This etherial form (*Sūkshma*) in combination with *Prakṛti* assumes fifteen forms in order. These fifteen fall into three groups of five each and become the source of the three *Guṇas* (qualities).

36. *Jyēshṭha*, *Vidyā*, *Kānti*, *S'ānti*, *S'raddhā*, these five uncontaminated (*nirmalā*) powers form the source of *Sattva* (goodness).

37. *Vāgiśvare*, *Kṛiyā*, *Kirtih*, *Lakshmi*, *Srisṭi*, these five, being slightly contaminated, are regarded as the source of *Rajas*, the active principle.

38. *Mohinī*, *Avidyā* *Tamōvati*, *Mṛtyuh*, *Māya* and *Malinā* these, being fully contaminated, constitute the source of *Tamas* (ignorance, darkness).

39. Among these understand *Sattva* as that which gives light, *Rajas* as that which produces activity while *Tamas* has to be understood as that which hides from view. These are the characteristics of the *Guṇas* (qualities).

40. It is by these *Guṇas* alone that the whole creation, animate and inanimate, assumes surprisingly varied forms by process of combination and separation.

41-42. *Buddhi* formed of the three *guṇas* falls into eight classes according to variation in qualities. From *Sattva* springs that which constitutes happiness, from *Rajas* what constitutes sorrow; and from *Tamas* what constitutes delusion

or ignorance (*Mōha*). I shall now detail the different forms of these if you will listen. The *Sātvika* forms are four, while the *Rājasi* is but one.

43-44. The *Tāmasic* forms are three. The names of these I shall now give in detail. *Dharma*, *Gñāna*, *Vairāgya* and *Aiśvarya* are the four from *Sattva*. From *Rajas* springs the opposite of *Vairāgya*. Consider that the opposite qualities to the other three, *Dharma*, *Gñāna* and *Aiśvarya*, are from *Tamas*.

45. From *Buddhi* arises *Ahankāra* of three kinds, by association with the three *guṇas*. It is by reason of this *Ahankāra* that man (*jantuh*) regards, as possessed of soul, things without it.

46. From association with *Sattvaguna*, it is called *Vaikārika Ahankāra*; with *Rajas*, it is called *Taijasa*; with *Tamas* it is called *Bhūtādi Ahankāra*, thus making three kinds of *Ahankāra*.

47. From the *Vaikārika Ahankāra* the five organs of knowledge (*buddhindriyas* or *gñānendriyas*) arise; it is from these that man gains his knowledge in this world.

48. From *Taijasa Ahankāra* arise the five *karmendriyas*, the five organs of action; from this *taijasa Ahankāra* arises mind (*manas*) in two forms which are the means of volition (*sankalpa*).

49. From the same *taijasa Ahankāra* arises *Kāla* (time) having its own characteristics. From *Kāla* arises *Diśā* (space or direction) counting in order from the east.

50-51. From *Bhūtādi* arise the five *Tanmātras* in the regular order as follows; first *S'abda-Tanmātra*, the second *Sparsa*, the third *Rūpa*, the fourth *Rasa* and the fifth *Gandha* in order to form the subtle body (*Sūkshma Vighraha*).

52-53. The five *Tanmātras*, Space (*Diśā*), Time (*Kāla*), *Manas* (Mind), Individuation (*Ahankāra*), Intellect (*Buddhi*) Nature (*Prakṛti*) and the Yoga-body (*Yoga-S'arira*); these twelve are said to constitute the form of the Supreme One (*Paramātmā*). Setting Him up in *Vāsudēva* form those wishing to attain *Siddhi* (emancipation, etc.,) worship Him.

54. From the *Tanmātras* arise the five *bhūtas* (elements): *Ākāśa* (ether), *Vāyu* (air), *Tejas* (fire,) *Jala* (water) and *Prthivi* (earth) as the fifth.

55. From these five arise the gross body (*Sthūla S'arīra*) of embodied soul (man); the ears, the skin, the eyes, the tongue, the nose, these constitute the five *Buddhīndriyas* (organs of intellect).

56. The five *Karmēndriyas* (organs of action) are the tongue the hands, the sexual organs, the excretory organs, and legs. The body constituted of these is called *Sthūla* (gross) because of its action and constitution.

57. In this manner, creation of body and soul, O Brahman, has been described by me to you down to the formation of the body, in both the subtle and the gross (*sūkshma* and *sthūla*) forms. I shall now proceed to the embodied.

58. The powers (*śaktis*) of that same Supreme Purusha, in their unembodied form, exist, as if in distinct forms, by their origin, name and form.

59. Having attained to the physical body (*Bhautikam S'arīram*) these beings by the influence of their previously acquired *karma* (works), wander for a long time in worldly existence (*Saṁsara*). These form the people bound to worldly life.

60. If of pure good deeds, they proceed upward to the attainment of higher existence. If of bad deeds they similarly attain to a lower state of existence.

61. These even though men (*pumāṁsah*), and being, even by themselves, capable of understanding, become incapable of knowing the Supreme (as distinct from self) from the delusion of mind brought about by the abode.

62. To those embodied souls, the evils of attachment and hatred arising from their very nature (*Prakṛti*) are seen only in worldly life. What else can these do for them?

63. By the excellence of their qualities, and by their own deeds, good and bad, the embodied ones attain to high, middle and low conditions of life.

64. To those in whom the good (*Sattva*) quality is found in high measure, godly nature is considered the end; for those of *Rājasa*, human life is the prescribed reward; in the same manner, to those excelling in *Tāmasa*, animal life is the prescribed reward.

65. In this manner all embodied souls attain to their varied goals. Mounted on the wheel of time they keep rotating by the illusion of ignorance.

Brahma

66. O God of Gods, What is it that you called *Kāla-Chakram*. If I can hear it, noble one, I should like to know its true form (*svarūpam*).

Paramah

67. Time creates the elements (*bhūtāni*); Time destroys things born. Time is ever wakeful. Time cannot be transgressed.

68. Time distinguishes all human ends, worldly as well as other worldly. The Past, the Present and the Future, all these take their course in Time.

69. The movements of the Planets, the stars and the zodiac in their orbits is due to Time likewise. Thus the division of time is made in many ways.

70-71. Time is said to be of twelve different divisions. *Ayana* (half-year), *Ritu* (season of 2 months), month, fortnight, day (*tithi*); *Savana* (third of a day), *Yāma* (sixth of a day), *Muhūrtam* (16th of a day), *Nāḍi* (one sixtieth of a day); *Kalā* (1 minute or 48 seconds), *Vināḍi* (sixtieth of a *nāḍi*) and *Prāṇa* (time for a single breath) these make up the twelve.

72. The lord of these is *S'ainvatsara* (year), the embodiment of time, and the offspring of light. The two *ayanas* form its two wheels..

73. The three seasons are described as the hubs. The months constitute the spokes; the fortnights, the elements. O, the Lotus-born.

74. *Ritus* are six in number like the six organs of action beginning feet, etc. The *Muhūrtas* are stated to constitute the fingers and the toes.

75. The *Nādis* are said to be blood vessels; and *Kalās* constitute the hair; *Vināḍis* form the roots of hair on the body; *prāṇas* are the breath.

76. In this manner, the universe of moving and unmoving creation, rises and sets as do the planets and stars;

77. The Supreme Being (*Purusha*), O, Brahman! having become *Kāla*, sits and turns the wheel of time perpetually.

78. In this manner keeping the universe going round through the illusion of his *Guṇas*; the eternal God remains busily doing, as if in play.

79. O, Kamalāsana (lotus-seater), the twelve *Śaktis* (powers) sprang in regular order from those twelve forms which are described to be his:

80-81. *Yōgēśvari*, *Sukhā*, *Pragñā*. *Pushti*, *Smṛti*, *Dīpti*, *Rāgā*, *Vāk*, *Nīti*, *Kānti*, *Amṛtā*, and *Sarvātmikā Śakti* make 12 *Śaktis*. These having come to the earth remain for ever there.

82. From these again sprang the twelve *Mūrtipālas*; they are known in the world here by their respective *Śaktis*.

83-86. The same *Mūrtipālas* are to be understood as lords of the months, O Brahma. The first is *Vishṇu* in the month *Madhu*; *Mādhūsūdana* in *Mādhava* *Trivikrama* in *Śukra*; *Vāmana* in *Śuchi*; *Śridhara* in *Nabhas*; *Hṛishīkēśa* in *Nābhasya*; *Padmanābha* in *Isha*; *Dāmodara* in *Vṛja*, *Keśava* in *Sahas*; *Nārāyaṇa* in *Sahasi*; *Mādhava* in *Tapas*; *Gōvinda* in *Tāpasya*. In this way the twelve guardians of the months are designated one for each month.

87. In this order they are counted as of great valour and great virtue. The self-same Glorious Bright one, the Supreme, the Highest Soul, manifests Himself in different forms in various classes of beings, *Dēvatā* and other.

88-90 (A). In what manner that a crystal bead, by the proximity of things of different colours, is seen in different colours, in that same manner, the Supreme *Purusha*, though ever One Himself, assumes in this world of ours, different forms according to the ingredient qualities, and thus becomes the bound ones and the released,

90 (B)-92. The Self-same Supreme becomes what He does; by pleasing, He becomes the moon; by control, Yama; by fortitude, Śaka; by blowing, Vāyu; by bearing, Fire; by destroying, Hara; by Brahman deeds, Brahma; in this manner the differences in kind of the Dēvatās are to be understood as different manifestations of his *S'akti*.

93. Since the Supreme is in all forms (*vaiśvarūpyāt*), it is impossible to count the *Sāktis* of the Great One; among these three are counted the principal ones (*pradhāna*) in all the three worlds.

94 and 95. The first *Purushas* are said to be Brahma, Śiva (Gō) and Viṣṇu. Among them Viṣṇu stands the highest (1) because of His Sāttvic action, (2) because of his protecting the universe and (3) by his capacity to bestow the highest bliss (*apavarga*); in this manner He is superior to the other two.

96. As being the cause of all that is good he is called Purushōttama. Eternal Well-being and worldly Prosperity alike are declared to be Nārāyaṇa Himself.

97. In the dispensing of these He is alone capable; hence He is Nārāyaṇa. Inasmuch as He is in all embodied beings, he is Vāsavā.

98. Being the common God of all these, He is called Vāsudēva. By reason of His pervading all creation (*jagat*) He is called Viṣṇu.

99. He is called Hari as he destroys sorrow. Such a glorious Being pervades the Universe in four *Vyūhas* (emanations).

100. For the good of all, *Vāsudēva* is regarded as *Dharma*, having attained to the highest perfection in *Dharma*, etc. *Sankarṣaṇa* is regarded as *Gñāna*.

101-102 (A). Similarly *Pradhyumna* is *Mōksha*, and *Aniruddha* is *all-Īśvara*. Wherever these four qualities appear clearly, the four *Dēvas*, above mentioned, are there to bless, being full of love to their devotees.

102 (B)-103 (A). Whosoever has the four evils, opposites of *Dharma*, etc., existing in him, these four *Dēvas* punish him and plunge him in calamities.

103 (B) to 105 (A). These four controlling deities of the universe make the four divisions of the *Veda*, *Āśrama*, *Varṇa* and the cardinal directions. I have so far explained to you, desirous of knowing the highest ends,* the method of creation, more detailed description being impossible owing to its vastness.

105 (B). The opposite of creation is counted the equal of destruction (*pralaya*).

106. When, however, the process of destruction is complete, the Supreme Being (*Parāḥ Purnān*), ceases to be active: He remains, devoid of activity, a mere mass of intelligence, in the highest Heaven (*Parama-Vyōma*).

107. O Brahman, know thou that, that Being (*Purusha*), Viṣṇu to be myself, lying on the bed of Śeṣha in the "Ocean of Milk" as if in sleep (*Māya*).

108 and 109. It is *Me* alone that all men please by sacrifices of all kinds. It is again *Me* that the *Yōgins*, masters of all senses, contemplate, praise in prayers and worship in devotion. It is *Me* again that the Upanishads of all the branches of the Vedas discuss.

110. Being in all the worlds as their Soul, I am the Supreme Soul, controlling all; all the worlds exist in *Me*; I am therefore the Lord of all.

111. Whoever among men are devoted to me, and resign themselves in my hands, they become *Siddhas* (Seers) without doubt, having attained their object.

112. In regard to creatures two wishes arise in me, O Brahman. They are affection and neglect; I am eternally possessed of both.

113. Those devoted to me, doing good deeds, I favour by the first of these; those not so devoted and given to doing evil, I punish them by the other.

114. Having attained to a body by which one could accomplish all, the embodied ones should do good deeds to please me.

*. In S1. 105, the MSS. reads Bhūta-Kāmasya: the reading adopted is Bhūti.

115. When I am pleased, O Brahman, life in Heaven and Final Emancipation alike, are attainable to all men without doubt.

116. I have told you thus far, O Brahman, the essence of everything (worth knowing). This is to be maintained as a secret from common people. What else do you wish to know ?

In the Parama Samhita of the Pāncharātrā, the second chapter entitled "the Order of Creation (Srishti-Krama).

CHAPTER III

Brahma

1. As you have stated that the Supreme God (Dēva) is the cause of all creation, how is he to be worshipped by men? How is he to be contemplated by them?

2. Is He not indescribable, by any means, in terms? His form has not been defined by direction, location, time or shape.

3. Therefore how is He to be worshipped by one wishing to win his grace? O, God of Gods! tell me the proper method to attain that supreme good.

Paramah

4. What you ask is a great secret; but with a view to the good of all, listen; I shall expound to you in what manner to render worship to the God of Gods.

5. He is to be worshipped only in visible form; except in such form, worship ought not to be conducted. His forms, thus made for worship, are for the good of all.

6. Hence, men attain the highest ends, by making images of Him in the form of man, and worshipping Him with the utmost devotion.

7. If the Lord of Gods is not set up in definite form, neither worship, nor contemplation, nor even prayer is possible for men; so let those worship Him embodied in definite shape.

8. The worship or contemplation or prayer offered to His image in the form prescribed in ordinances therefor, is the same as worship etc., offered to Him direct.

9. The God of Gods, drawn to them by the sincere devotion of sages, graciously assumes human form with four arms, for their benefit.

10. Therefore offer your worship to the God of Gods in the image form alone. His worship however is prescribed in two forms in the Śāstras, due to difference in the resulting benefit.

11. The first fruit is prosperity in life; the other is eternal happiness (*nirvāṇam*). Accordingly therefore, God Himself assumes two forms, *apara* (worldly), and *para* (other worldly).

12-13. For prosperity the *apara* form is to be worshipped; for eternal happiness, however, the *Parama Purusha*. One wishing for prosperity should worship God's image with eight hands, well mounted, with all arms and attendants; the image must be of sky blue colour, of lotus eyes and dressed in cloth of gold.

14. The time prescribed for worship is morning, and it must be continuously performed for at least a year. The worship should be continuous and unbroken till the fruit is obtained.

15. I have told you the method of worship for those desiring great prosperity; I shall, O Brahman, now proceed to expound the worship prescribed for those wishing salvation (*niśrēyas*).

16. The Supreme God should be of the colour of clear crystal, carrying the Conch, the Disc, the Club, and the Lotus in his four arms.

17. The Lotus conveys the seeds of creation, the Disc is for maintenance of order, the Club for the work of destruction and the Conch for providing salvation (*mukti*).

18. The prescribed time for worship is noon; the worship prescribed is according to means. In regard to fruit the absence of desire to gain anything; worship to be life long.

19. This method of worship involving control of organs, senses, etc. (*samhāra mārṅa*), is prescribed for those possessed of all the essential principles (*tattva*). In this way I have expounded to you the method of worship for one desiring salvation (*mōksha*).

20. As between these two, the latter is undoubtedly better, as gaining the highest object to be wished for; the other being of the opposite character is nothing like so good.

21. The result of deeds done cannot be destroyed even in a hundred births. Each new birth only adds to the result, and will not avail to change the result.

22 and 23. Salvation is unparalleled happiness; without sorrow, without end. Therefore, for gaining salvation (*mukti*) worship *Vāsudēva*, without indifference, without desire for prosperity, and whole heartedly. Three are the modes of worshipping Him; by deeds, by words and by thought.

24, 25 and 26 (A). These result in greater and greater good ultimately; offering unguents, flowers and things accepted as pure by the good, with due *mantras* (mystic prayers) is described as sacrifice by deed (*Karma Yagñā*). Being pure and becoming calm, the uttering of prayers and mantras with devotion, constitutes sacrifice by word.

26 (B) and 27. Giving up all out of one's self, worship, offered according to prescription (of the *Śāstras*), exclusively mentally is declared to be worship by the mind O Brahman ! Each of these is regarded as of three kinds according to the power it calls forth.

28. These three are *Sāttviki*, *Rājasī*, and *Thāmasī*, the worship where the good predominates (*Sāttviki*) is for attaining salvation. Sacrifice (where the dominating quality is energy) is for attaining wordly ends.

29 and 30 (A). Worship dominated by passion is for doing evil to others. These three are in the order of merit, the preceding being superior to that which follows. Brahmana, Kshatriya, Vaiśya, Śūdra and even women should offer worship to God according to their natural disposition, and with devotion.

30 (B) and 31. The wealthy, the poor, the young and the old, the learned and even the saintly, all alike should offer worship to God. There is nothing that will bring higher good than worship at the feet of Hari (the evil-destroying Vishṇu).

32. Therefore a man must, by every effort, be a devotee of Vishṇu. Leaving aside Purushōttama, there is no one in all the Universe to give salvation.

33-34. Action as well as its fruit are alike the outcome of His grace. In the accumulation of wealth, as well as in the averting of calamities there is no one else capable (of doing good). Therefore place yourself at the service of *Dēva* (*Vāsudēva*).

Brahma

35. How is the God of Gods to be worshipped? What should be the kind of man to worship Him? What is the prescribed manner of worship? What is the result to be obtained by such worship?

Paramah

36. How a devotee of *Bhāgavān* (*Bhāgavatah*) offers worship to *Bhāgavān Hariḥ*, that I shall describe with all attention, for your benefit, O Brahman, as also the prescribed manner of it.

37. Eight are the prescribed ways: *Samaya* (agreement), is the first; and then *Samāchāra* (approved practice), *Svādhyāya* (holy reading), *Dravyasangraha* (collecting materials for worship), *Śuddhi* (purifying), *Yōga* (worship), *Stuti* (prayer), *Dhyānam* (contemplation).

38. He who performs worship in the manner prescribed is called *Bhāgavata*. It is by past good deeds that a man is born a *Bhāgavata*.

39. Men fall into two classes; *Dīkshita* (initiated) and *a-Dīkshita* (uninitiated). The initiated man is entitled to worship in the full form prescribed above, while the uninitiated can only offer partial worship.

40. Community of belief (*Samaya*) is alike common to the two; so the initiated and the uninitiated should alike act up to this. Our Lord, *Bhagavān* alone is fit for our worship, and no other, as He is the cause of all.

41-42. Read constantly literature dealing with *Bhāgavān*, as our Lord, our teacher and our friend; listen with attention to a recital of his qualities; love those devoted to Him by deed, thought and word; and appreciate the good in regard to things, deeds and qualities of those who are *Sātvikas*.

43. Never apply your mind to practice of other systems of ritual worship. If there is a temple near, circumambulate both the God and the temple.

44. Never walk over used articles of worship, nor use them, nor even touch them; do not give them to any one, nor even smell them; but you must protect them (against ill use ?).

45. Making yourself pure, keep repeating constantly prayers, by yourself in the temple, in the evening, in the morning and at mid-day, contemplating Lord Nārāyaṇa.

46. Having got up from sleep, while walking, porstrating and even when falling, while taking and giving, keep reciting the *mantra* of the mystic sight syllables (the name Nārāyaṇa).

47. Never touch nor even speak to men of heretical persuasions (*avaidika*); those making their living by temple service; non-believers and evil doers held in contempt generally.

48. Do not use a seat, bed or vehicle if it is of the form of a disc (*chakra* or discus of Viṣṇu); nor put your feet where there is a figure of Hari.

49. Give careful ear to recital of places sacred to Viṣṇu and holy bathing places. Treat devotees of Viṣṇu and His Saints always as your own relations (with affection and respect).

50. Do not eat anything obtained by unclean means; nor that which is acquired by evil-minded people. So also avoid eating meat and drink, and things much to the taste of drunkards.

51. The initiate should give up food offered to the departed, food given in charitable feeding houses and in places under birth pollution. Do not be unclean, but be always a brave devotee of *Bhāgavān* (Viṣṇu).

52. If ever you have any doubt as to what you should do, always apply to devotees of Viṣṇu, expert in right conduct and those well read in *Pāñcharātra*.

53. Do not say anything before you are asked to, nor answer questions put to you unless it be from honest ignorance. Even if you know, you would be a wise man to conduct yourself in the world like an ignorant man.

54. When attacked by disease, or at the approach of fear, make a daily incantation of the mantra of the eight or twelve syllables, (the names, *Nārayāṇa* or *Vāsudēva*).

55. When a breach of rule happens either by accident or by error, make expiation by repetition (of these mystic syllables) a thousand times, or a hundred.

56. I have thus expounded to you roughly the "rule of the community" (*Samaya*). O Brahman! Whatever else may be inculcated in *Vaishṇava Dharma* must also be conformed to.

57. I shall propound *Āchāra* (course of conduct) to be always adopted by a devotee of Viṣṇu (*Bhāgavāta*). *Āchāra* is what one has to act up to from day to day as laid down in the *S'āstras*.

58-59. Early in the morning vacate the stomach, and wash in silence; thus clean, take the ceremonial sip (*āchamana*) and at break of day repeat the *mantra*, *pañchōpanishad*, a hundred times, a thousand times, or at least ten times in emergency; (pray) to the sun with the *kāla mantra*; and to the cardinal points, each with the appropriate *mantra*.

60. Performing obeisance and making yourself pure, mutter in due form, either the *Aṣṭākshara* or the *Dvādaśākshara*, suitable to the circumstances each day.

61-62. After muttering lauds or prayer, contemplate at the close the God of Gods. Conversing with devotees, even better with Brahmans, do your daily round of duties, as also what is prescribed in the *Dharma S'āstra*. Keep hearing *mantras* of appeal to Viṣṇu and stories relating to Him, the hearing of which effectively destroys sins.

63-64. Keep in the company of devotees of Viṣṇu, and do not get into argument with them. Thrice a day, or at least once, according to your ability, devoutly worship the God of Gods, purifying yourself with a bath and without the

slightest relaxation in your daily duties; at the appointed periods of the year, and on the 12th day of the fortnight more particularly.

65-66. In holy places, and in sacred bathing places, offer your worship more elaborately and fully. Worship forms of Viṣṇu. Look upon other forms of God as Viṣṇu himself even by strong effort; worship offered to the various other deities, ultimately reach Him. At the feet of God's image never assert falsehood as truth.

67. Even on occasions of calamity never turn back from devotion to God's image; a firm-minded man should speak, but little and with humility of those devoted to Him.

68. Where there is compelling reason not to speak, decline to speak on the ground that what you know is not fit for utterance. Before breaking fast give a handful of grass to a cow.

69-71. Without obtaining permission of *Sanyāsins* (ascetics) and *Bhāgavātas* (devotees of Viṣṇu) do not take your food. I shall now explain to you the right course of conduct for the initiated, O, Brahman! as by that means, devotees of Bhagavān (Viṣṇu) obtain eternal emancipation. Getting up early in the morning, and silently muttering to himself the *Sarva-mantra* let one put his left foot down with a view to going towards the east. Let the left foot be put forward uttering the *mantra Nivṛttyātmā*.

72. Washing after evacuation, with earth wet with water as prescribed in the *Śāstras*, take clean water uttering the *mantra Viśvātmā*, and take the holy sip with the *mantra Puruṣhātmā*.

73-75. Sprinkle water either over your head or your whole body, with the *mantra Paramēṣṭhyātmā*. Performing the *Sandhyā* worship according to prescription, mutter the prayers in due form, contemplating the indestructible Supreme Soul by means of *Manō-mantra*, and, touching each of your organs of action separately with the *Ahankāra mantra*, touch a cow, speckled black and white, after due obeisance with the *Buddhi mantra*. Begin your daily round of work bearing in mind *Parama mantra*.

76. Making gifts to God and Brahmans with the *mantra Gandhamātra*, wash your hands clean with earth taken with the incantation of the same *mantra*.

77. Take such medicaments as you need with the incantation *Rasa-mātra* (*mantra*); with the *Rūpa mantra*, see flowers, ornaments, etc.

78. Muttering *Sparsa mantra*, use auspicious dress and take seat; with *S'abda mātra* (*mantra*), hear auspicious words spoken.

79-81. When you come into touch with the great elements, do so with the respective *mātra* (*mantra*) in your mind; in case of contact with things impure, in partaking of unclean food and when one has been compelled to do things objectionable, a man must purify himself by taking *panchagavya*; collecting in a clean vessel, in due order and with the *panchoṣanishad mantra*, the urine, excreta, ghee, curds, and milk of a cow, making up five in all and taking the mixture muttering the *paramēśhṭi*, etc., *mantra*, pass your hands over your body muttering the same *mantra*.

82-83. When one has done this he becomes freed of sin and his body becomes purified. Taking your bath by means of the mantras prescribed, offer your daily worship to Vasudeva in the form of an image made by the mantras of Vasudeva, having placed yourself under due protection against evil. Having bathed first for becoming clean then perform the *mantra-snāna* for purification.

84. Bring earth with the use of *Sarva-mantra*, make the water clean with *Nirṛti mantra*; by means of *Viśva-mantra* invoke the *Tirthas* (holy waters), rub over your body with *Purusha-mantra*.

85. Take your bath with the *mantra Paramēśhṭyātmā*, and take the holy sip in prescribed form. Then again purify the whole of your body by the *Panchoṣanishād mantra*.

86-88. Having got into the water, mutter the *Pancha-mantra* in due form, and performing, in all humility, the *Prāṇāyāma* thrice, twice or even once, finish your bath and put on your clothes. Having taken the holy sip, stand

looking eastwards, alert and all organs under control, mutter the *Paramahansa mantra*, and then the *Praṇava* of three *mātras* (syllables). Similarly, mutter a thousand or a hundred times, the *mantra* of eight or twelve syllables.

89-90. Having let down a handful of water, contemplate upon the Sun. At the time appointed, with hands held aloft in worship, contemplate, by the same *mantra*, the Supreme Lord in the centre of the sun's Orb, in form minute and all brilliant; and then propitiate the Gods by offerings of water in the manner prescribed.

91-92. They are *Indra* and others beginning with *Vishṇu*, *Vāsudēva*, etc., the twelve forms (*mūrtis*), the twelve powers (*Śakti*) and the *Paramātmā* (Supreme Soul), the five elements beginning with the earth, the *Rishis* and the *Pitṛu* (manes). This should be done with the names of these in the accusative at the beginning and the word *tarṇayāmi* (I give you satisfaction) at the end.

93-94. This is the *mantra* prescribed in truth for the giving of satisfaction to the Gods, the Sages and the Manes. Having performed the *tarṇana* (water oblation) to satisfy these, take the holy sip again and go to the place appointed for worship where by worshipping the Supreme One in the prescribed form, and partaking of what was offered to God, a *Vaishṇava* attains to the highest *siddhi* in a short time.

In the holy Parama Samhita of the Pāncharātra, Chapter III by name Vinaya (discipline).

CHAPTER IV

Brahma

1. O, Dēva ! I should like to hear the best way of worshipping Viṣṇu. In what manner is the worship to be offered to the highest *Puruṣa* known as Viṣṇu ?

Paramah

2. Therefore then I shall expound clearly the course of worship to be offered to Viṣṇu by the practice of which a devotee attains to the world of Viṣṇu.

3. Going to the appointed place of worship, wash and take the holy sip (*āchamana*) with due humility; then look, uttering the prescribed *mantra*, round the room including the altar and the floor.

4. Go round the altar by the right and make your salutation; then collecting yourself, throw your upper cloth from under the right arm over the left shoulder, and, being clean, turn towards the east.

5. Being then seated, rub over both your hands uttering the *Praṇava mantra* while so doing. Then utter the *Panchōpanishad* touching the tip of each of your fingers in order, beginning with the little finger.

6. Touch the six organs of the body with one hand uttering *mudra mantra*. Protect yourself (against evil) from the cardinal points by uttering the *astra mantra*.

7. By *Tējō-mantra* make a surrounding wall and centre space for fire and, thus protecting yourself all round, practise abstraction of mind.

8-11. First of all make the *Yōga-Smṛiṭa* with three *Prāṇāyāmās* (breath-concentration). Then, by effort, beginning with the in-breath and then taking the out-breath, or the other way, if you control breath, that act is called *Prāṇāyāmā*;

meditating, by the *Purushātma mantra*, the breath at the lotus of the naval, concentrate there the supreme spirit in the form of breath. Then, by means of the *mantra*, *Viśvātma*, consider the Sun in the heart as fire (*Agni*), and concentrate the supreme Spirit there in the form of fire all round. Then concentrate in the throat with the *Sarva-mantra* Bhava (spirit) placed in Māhendra ? *

12. With the *Nivṛtti-mantra*, concentrate on the head Varuṇa in the form of water. Black, red, golden and the white are the colour forms of *Dhāraṇā* (concentration).

13-18. Each one of these *Dhāraṇās* (abstraction of mind) detailed above must be performed with three *prāṇāyāmas* done in the manner prescribed above. In case of these *Dhāraṇās*, contemplate the universe as if conjoined with that particular *guṇa*, remaining during the time in unshaken concentration. The way of attaining to *Dhāraṇā* is in order *Pūraka* (in breath), *Rēchaka* (breathing out), *Kumbhaka* (the holding in of breath) and *Nirāmaya* (stop breathing altogether) for *Bhāgavātas*. Having in this manner destroyed by *Dhāraṇā* all impurities, then perform the meditation upon God with concentration which gives purity to the soul. In unshaken composure take the five elements beginning with the earth into the Supreme Soul, adopting the method of *Pralaya* (Dissolution). After this, thinking over in your own mind the order of creation down to the attainment of the gross body, then uttering the *mantaras* in order and creating with your right hand, and then contemplating the causes, set each thing in its place again.

19. Place the five elements beginning *Ākāśa* (ether) uttering the *Panchamantra* in the middle of the mouth, the heart, the privates and on the feet respectively.

20-23. Having thus become mantra-bodied by means of *Mahāyōga Samādhi* (extreme abstraction), bathe yourself in water of nectar brought in golden pots by the Ladies of the Directions. Contemplate the Sun in the form of his brilliant

* The meaning of the second half of this sloka is not clear.

orb in your heart; contemplate the moon in the Sun's orb, and an orb of fire in the middle similarly of the moon. In this manner having created by *mantra* alone, one's body both inside and out, a *sādhaka* (one that worships) becomes fit to perform worship of Viṣṇu. Then becoming himself immediately let him worship the God of Gods.

24-26. While capable of being regarded as of the same nature, the worshipper is not the worshipped nor is the worshipped the worshipper. Therefore destroying your material body (*S'airam*) as in the process of Dissolution (*Pralaya*) create another clean body and then proceed to worship the Supreme Puruṣa. Worship him on the ground, in the form of an image, in water or even fire; or else worship Him in a circle in the space (*ākāśa*) of your own heart, in the middle of the circle of the *Sūrya-maṇḍala* (*orb of the sun*) by a mental process.

27. Collecting first of all clean articles needed for worship and setting them around you, sprinkling them with the *mantra* *Paramēśhtyātma*, make a seat for worship (*Yāga-pīṭha*).

28. In that sanctified seat God Hari is to be worshipped. For this sanctified seat Vāsudēva and others are to form the legs.

29-32. The *Adharma* group of four form the base for the legs. In the south-east (*Agnēya*) Vasudēva, the embodiment of *Dharma*, the supreme One is placed; in the south-west (*Nairṛiti*) God Sankarshaṇa, the embodiment of *Gñāna* (wisdom); in the North-east (*Vāyavya*) Pradhyumna the embodiment of *Vairāgya* (non-desire) is placed. In the North-East (*Aiśānya*) Aniruddha the embodiment of *aiśvarya* (power) is similarly placed. In this manner the four legs are constituted; the four *buddhis* (intelligence) *adharma*, etc., and the three *ahankāras* (individuation), are the binding ropes and the three *guṇas* are the shed for sacrifice. The *bhūtas* (elements) are the sheet covering the floor, called *Rudrac-chadana*.

33. On this seat is set the lotus, from which was born the supreme Brahma, surrounded by twelve smaller ones, with the spacious pericarp in the middle, the interspaces filled with the pistils of the flower.

34. Seated on this is *Virāt* in the form of the universe and the creator of all. The twelve *mūrtis* (forms of Viṣṇu) are to be understood as being seated on the lotus petals.

35. In the pistils are the fifteen *S'aktis* (powers), at the base of the pericarp is the source of the three *guṇas* in order.

36. In the middle of the pericarp are the three *S'aktis* of the *Guṇas* in order; on the top of the pericarp are placed in order, fire, the moon and the sun.

37. Having in this manner created the seat by the mantras intended therefor, offer worship to the God-seat with sandal, flowers, etc.

38-39. On this seat contemplate with the aid of the great good *S'aktis* the form of the Supreme Soul (*Paramātman*) pure as clear crystal and with four arms adorned with the conch, the disc, the mace and the lotus. In this image invoke the God Achyuta, the *Paramātma* or Supreme Soul of the universe.

40. In the open but joined hands first of all make the seat by act of mind; then invoke the all-pervading God there for maintaining Him there.

41. Into that open hand in the form of *praṇava* invoke the Supreme Soul which enjoys satisfaction eternal, by the *mantra Paramēśhī*; having installed Him in the *praṇava* form of the hands, invoke him again by the *mantra Purushātma*.

42. Then contemplate by the *mantra Viśvātma* the Supreme seated in the open hands; and then uttering the *mantra Nivṛtīyātma* make Him enter the body.

43-44. By the *mantra Sarvātma* then contemplate Him thus embodied; after getting up partially and making your obeisance, and after once again giving Him welcome, having prayed for His presence by means of the *Sattva-Guṇavidyā*, then by the *mantra* of *Rajas S'akti* give water for washing (*pādyā*), etc., in due form.

45. With the *mantra* of eight syllables (*Nārāyaṇa mantra*) present water for washing hands in the prescribed form. Then with the *vidyā* of *Rasa mātra* present the mouth-perfume (*mukha-vāsa*).

46. Having offered by means of incense, flower garland &c., and obtaining permission, proceed in circumambulation to light up the fire and prepare the food (*havis*) in the prescribed manner.

47. Then coming back to God's presence proceed, in the prescribed form, to give Him ablution with the *mantra Tamas* (*Tamas Śakti*), with water.

48. Having with clean water propitiated by the *mantra Panchopaniṣad*, present with the *guṇa-mantra*, the pair of cloths with the sacred thread (*Yagnōpavīta*).

49. Then give the God ornaments if available or else mentally; and then with the *Gandha-mantra-Vidyā*, the auspicious sandal as well as garlands and flowers.

50. Then present a looking glass with the *rūpa-mantra*. Then present incense with *Sparsa-mantra* and light with the *Rūpa mantra*.

51. Then give water to wash, in due form, uttering the *mantra* of twelve syllables; and then the specially prepared food with the *Rasa mantra* as also other food, cakes, etc.

52. Then having offered water and betel etc. with the appropriate *mantra* as before, say the prayers with the *Sparsa-mantra* making due obeisance.

53-55. Go round saying the *Dik-mantra*, and, making by *Kāla-Mantra* the time of muttering prayer auspicious according to your wishes, and contemplating the God with the *mantra Paramahansa* or the *mantra* of 12 syllables, or the *mantra* of eight syllables, or the *Praṇava* (the syllable *Om*) then give water to wash with the *mantra Paramahansa*, and then prostrating and announcing yourself as His servant, send Him back.

56. In the manner in which He was invoked to be present, He must be requested to retire, apologising by prayer, for errors of performance in the course of worship.

57-58. This is an abbreviated exposition by me of the heroic course of worship. Worshipping daily in this manner, a devotee of *Bhagavān* (Vishṇu) becoming holy and clear of all his sins, makes himself fit to pursue the path of emancipation, and obtain all he wishes for here and in the hereafter.

59-60A. He gets over all hindrances to salvation, and ceases to be troubled by tendencies inimical to salvation. A follower of this teaching, having well understood the prescribed course of worship, obtains the accomplishment of his object by worshipping in due form; otherwise he becomes a great sinner.

60B-61. Offer your worship to the image, having made a seat in the prescribed form. Conceiving in your mind the image itself to be the *Yōga* form of God, and installing in it Hari, worship Him after invoking Him there in due form.

62. The offer of worship in water does not differ from this; but when it is offered in fire do all that is prescribed, giving up whatever involves use of water.

63. If you offer worship in the vast space of your heart (*Hṛid-Ākāśa*), perform all acts of worship by the mind. He who wishes to worship Him in a circle (*maṇḍala*) however, let him do worship as laid down below.

64. The worshipper shall place *Yōga*, *Aisvarya* and other *S'aktis* in the outer circle round the *Yōga-pīṭha*, the seat of God, each Śakti being placed in the point of the compass appropriate to her.

65. In a circle outside of this place the twelve protecting deities of the months (the 12 *Ādityas*). Outside of these place the guardians of the directions (*Loka-Pālas*) in the directions appropriated to them beginning with Indra in the East.

66. Contemplating all of these along the circles made in due order and regarding the seat as being on the axis, worship God there.

67-69A. Even when you worship God in the circle of the Sun the prescribed method is the same. In this manner, in all these places of worship, the expert in the rules of worship shall worship the God in Vaikunṭha in due time and on prescribed occasions. Having performed worship beginning with worship on the floor, and having gained faith in the doing of it, then proceed in order to other places prescribed; otherwise the resulting evil will be great.

69B-70A. In all forms of worship, in order to protect the worship of the Supreme Being from contamination of evil, place the guardians of the directions outside (the enclosure of worship).

70B-71A. Of all forms of worship that which is rendered by the mind is the highest. If the mind is not clear (in devotion) the act of worship brings no result.

71B-75. Meditation with love is what is taken to be *Bhakti*. Worship offered without loving devotion is as good as not offered. Loving devotion is regarded as consisting of eight integral parts – the more so devotion to Viṣṇu, by attaining to which (*Viṣṇubhakti*) one gains the supreme *Siddhi* (emancipation) quickly. (1) The daily worship of God; (2) the preservation of the rule of the community; (3) the love of the devotees of Viṣṇu; (4) great zeal for worship of Viṣṇu; (5) effort at the performance of worship by oneself; (6) eagerness to hear stories relating to Viṣṇu; (7) absence of desire to do hurt to others; and (8) not living by means of Viṣṇu-worship. These make up the eight features of *Bhakti* as seen in man.

76. He who has heard the exposition of this treatise, is fit for expounding it to others.

Brahma

77. What you stated as the worship of God (*Apara Déva*, God of the Worldly) by those wishing for prosperity, that worship of the *Apara*-God, pray expound to me now.

Paramah

78. This same is the course of worship generally, even in regard to the worship of *Apara-Viṣṇu*. I shall

expound that which is special as it was first given out, all the rest being the same for both.

79. Janārdhana should be worshipped on a red lotus, eight armed, with all his vehicles, weapons and attendants.

80. Place the serpent Ananta in the east, the lord of birds (Garuḍa) in the west. On the left of the God, Lakshmi and on the right, Sarasvati.

81. On the south-east *Vṛiddhi* (growth) and on the south-west *Siddhi* (accomplishment); on the north-west *Mati* (wisdom) and on the north-east *S'ānti* (Serenity).

82. Oh, Lotus born ! the Conch, the Disc, the Mace, the Lotus, the Sword, the Shield, the Arrow and the Bow. These are the weapons in the eight hands of the divine one.

83. Bearing on His chest the jewel *Kaustuba* and wearing the mole *Śrī-Vatsa*, He assumes many forms for the successful accomplishment of His mission of beneficence to the world.

84. Twelve are the forms in which God should be worshipped by those wishing to attain prosperity. In the worship thus offered set the *Hamsa-mantra* in the place of the *Parama-Hamsa* wherever this is prescribed.

85-88. Adopting the course of creation, place the elements in their appropriate places. At the end of the worship should come the expression of one's wish; the unbroken performance of worship in due time; the feeding of Vaishṇavas on proper occasion to the utmost extent of one's capacity; gifts of all kinds in the same manner; respectful treatment to teachers; acquiring of the *mantra* of Vaishṇavas by means of proper instruction; carrying out without break, on the due occasion, of the vows enjoined on Vaishṇavas; these are the duties enjoined upon those who wish for attaining prosperity. Worship God for a year, or a period of 12 years if so desired.

89. Considered from the point of view of the prescribed worship, the prosperity to be attained are of two kinds; the first is that which is gained in this birth alone, and the other that which could be gained only in another future birth.

90-92. Of these two, the first is easier and the other is said to be more difficult. Having become a devotee to God to gain an object, and having died without gaining it, he will gain this object of his wish in another birth. Those who, through their life long, devote themselves to God's service with a view to gain prosperity, become kings of regions well peopled. Nothing depends on the measure of time.

93. Those of intense devotion attain the accomplishment of their wish which is not otherwise attainable. This is but a brief account of the way of worship of God in the *apara* form (not the supreme), though that way of worship is described very elaborately.

*In the Parama Samhita of the Śrī Pāñcharātra, the
Fourth Chapter entitled Archanā Vidhānam (the
mode of worship).*

CHAPTER V

Brahma

1. O, Bhagavan ! For the purposes of worship what are the articles that are prescribed to be collected ? How are they to be made clean ? Please let me know.

Paramah

2-3. Oneself, the place, the vessels, the *darbha* (the sacred grass, *Poa cynosuroides*), water, the image, sandal, flowers, ornaments, incense, lamp, uncrushed grain, water, food to be offered, etc., these make up, Pitāmaha!, the articles required for worship. Cleaning these first of all, offer your worship to Purushōttama.

4. In worship, for external cleanliness a bath and the holy sip (*āchamana*) are prescribed. The bath, I have already described to you. I shall now describe, O, Lotus-born, the holy sip.

5. The place at the root of the thumb is called *Brahmatirtham*. Take three sips from this *Brahmatirtha*, and then wipe off your mouth.

6. Then again sprinkle water over the left hand, and the soles of the feet; touch the heart with the palm of your hand, and the mouth with the fingers.

7. Placing on the thumb the ring finger touch the eyes with water; touch both the sides of the nose with the thumb on the fore finger.

8. Then placing on the thumb the little finger, touch both your ears. Placing on the thumb the middle finger in the same manner touch both your arms.

9-12. Then touch the navel with the thumb; with the thumb resting on all the fingers touch the head. This is

what is called *āchamana* generally; the initiated however, should utter the *pañchamantra* in due order, take the sip, then wipe off the lips, making the *āchamana* in the same manner, and sprinkling water all over uttering the same mantra while doing so. Then begin the worship of Hari. Let the other form of *āchamana* be practised by the uninitiated. The bath may be by water, by earth, by sprinkling and sipping (*āchamana*); and a man cleanses his body both inside and out by this kind of bath. By speaking the truth and only words that please, one gains purity in speech.

13-14. Knowledge, composure, and joy bring about cleanliness of mind. That man who is always clean in the three ways described above is the person whose worship is ever pleasing to God. This is called cleaning (of the person). I shall then describe cleaning of the place.

15-16. Places used for games of dice and eating, as also those intended for evacuation, for sitting, for cremation and places occupied by Chandālas, places infested by worms, places full of chaff, ashes, and bones, and places where people crowd, these are to be rejected for a place of worship.

17. Even if the ground be always clean, let it be cleaned with cow-dung which is fresh and taken out of the ground after coming from a cow.

18. The dung of a cow-calf, broken up dung, that of white colour and that in which worms have come in should be rejected. Then having sprinkled the plastered place with the *astramantra* leave aside the water vessel (so far used).

19. Having washed his hands with water one who knows the *mantra* should rub the place over with his hand again uttering the *vāyumantra*, and then should sprinkle water uttering the *jalamantra*.

20. Uttering the *mantra* of eight syllables, scatter grain. In this manner the place becomes clean for worship. Now, listen, I shall describe how to make vessels clean.

21. Wash gold and copper vessels in water soaked with mango, and silver with soot or wood ashes.

22. Clean vessels of amalgam in water and ashes, and wash conch-shell and mother of pearl with salt.

23. Fruits, leaves, etc., with earth and water. The removal of the coating and smell ensures cleanliness in washing.

24. Fill one vessel with water mixed with sandal and flowers uttering the *Panchamantra* in order; utter the *Panchō-panishad mantra* over this.

25-26. Sprinkle all the vessels with this water either together or separately. Water which is not brackish, which is clear, sweet-smelling and of good taste, which is untouched by unclean people, and in large quantity, makes all things clean for all holy work; then listen how to clean the image (*b̄ram*).

27. For images made of metal the method for vessels of metal should be adopted. For images of stone, complete covering is prescribed for cleaning.

28-29. Similarly, for images of wood and those made of Jewels wiping completely; cleaning in this wise and collecting the required things, and having then touched the *S'akra*, (*S'akra-S'āla*, sacrificial hall, standing here for the space marked out for worship) understand that the image has become clean. For *Kuśa*, etc., wiping makes them clean. For other things cleanliness consists in these being unused.

30. Taking your seat with *darbha* (*Kuśa* grass) on a lower level than that of the place of worship, and wearing the *darbha*-ring in hand, clean the water with the *Pavitra-mantra*.

31-32. That sandal paste is considered best which is prepared, by mixing turmeric (*kunkuma*), aloe wood (*agaru*), and sandal, and grinding into a consistent paste with camphor. Else the natural red variety of sandal. Even other kinds of sandal wood are acceptable to Vishṇu.

33-39. The following flowers, etc., are acceptable for Vishṇu worship: Karavīra (oleander) red and white, lotus, red and white, Kétaki (*Pandarus odoritissimus*. Tan. Tālai), Jātimallikā (Jessamine), Utpala (water-lily) of 3 colours, Tagaram (*Taba-raemontana coronaria*: Tam Nandiyā-vaṭṭai), Champaka (*michelia champaka*), Droṇa (Tam. Tumbil), Vānīra (Cane

reed) (Calamus rotang: Tam. Vanji), Śamyakam (cassia fistulae Tam. Koṇṇai), Śvētārkam (white Calotropis Gigantia—Tam. Eṇṇukku), Kuṭaja (Koraiya; Tam. Pālai), Kandali (sweet potato: Tam. a kind of valli-root), Vakuḷa (minusoper elengi: Tam. Makilam), Tulasi (basil), Navamallika (double jessamine, Tamil Iruvātehi), Asana (yellow Sal, T. Vēngai), Tāla (Palm, Tam. Panai), Tamāla (xanthoxymus pichorius), Maruta (Trigonella coruculata, Tam. Nākai), Śami (Acasia Suma), Punnāga (Rottleria. T. Pinnai), Vaṁṣa Punnāga (Kṣudra Punnāga), Mālati (Jessamine with large flowers. Tam. Jāti), Śvēta Kumuda (white-lily), Dévadāru (Pinus Devad), Utpala (water-lily, 2 kinds), Kōvidāra (mountain ebony), Nāga (Mesua terrea, Tam. Sirunāgai), Sadā-bhadra (Dēva-dāru or Kadamba), Priyanguka (Saffron), Bilva (Aegle marmelos, Tam. Vilva), Navamālā (a kind of Jessamine), Kayāhastī, 2 kinds, Āviram () Karṇikāram (Pentapetes auripolia, T. Kōngu), Vaishṇavī, Śankha-pushpikā, Kambu-pushpika (Physalis Flexuosa), Aśoka (2 kinds, Ionesia Āśoka, another name of vakuḷa), Kunda (a kind of jessamine), Gandhapūrṇa (a kind of kētaki), Sēpālīka (Nēbari, Tam. Karunocchil), Kurevaka (Barleria crystata, Tam. Kurinji), Pīta-kōraṇḍa (Nandyāvarta, 2 kinds, Tamernae montana coronaria, Tam. Nandiyāvattai), Kshudra kētake (small kētaki). These are the flowers to be gathered for the worship of Viṣṇu (Purushōttama).

40. Worship Him with day-flowers by day, and night-flowers by night. In times of emergency use whatever is available, the earlier mentioned being superior to those that follow.

41. *First half is too corrupt for translation.* Flowers not to be used, should be avoided even on occasions of emergency.

42–44. Flowers not to be used even on occasions of emergency: These are Kōraṇḍa Krishnavarṇam (Kōraṇḍa, Carissu Carandās, Tam. Kiḷa), Kapittham: (wood apple, Tam. Viḷā), Harikarṇikā (Cassia Fistulā and Calotropis Gigantes), Agñavibhītakam (Beleric myrabolam, Terminalia Belerica, Tam. Śami), Sirisha (Memosa Sirisha, Tam. Vākai), Madayantika (Arabian Jessamine, Tam. Mallikai), Nīrgundi (Vitex

Trifolia, Tam. Nocchil), Sindhuvāra (Vitex Trifolia, and etc), Kimśuka (Butea Frondosa, Tam. Murukkai) Sālmali (silk cotton, Bombea Heptaphyllum, Tam Ilavu), Japā (China rose, Hibiscus rose Tinensis, Tam. Śevvarattai), Arka (Calotropis Gigantia, Tam Erukku), Kanakamatham (Thorn apple, Datura metal and Festuosa, several varieties, Tam. Ūmattai), Karanjam (Galidūpa arbores, Tam. Pungai), Vishapādapam (Vishapushpaka, Vangueria spinosa, Tam. Kānjori variety), Bandhūkam (Pentapetes Phoenicia, Tam. Mechi tilakam), Mādhavī (Banisteria bengalensis, Tam. Kurukkatti), Nīpam (Nanoba Cardéfolia, Tam. Perumkaḍambu), Arjuna (River Sāl tree, Tam. Āttu-marāmaram), Pāṭalam (Bignonia suvave olens, Tam. Pādari), Chaudāka [pushpa?] (cloves), Sātaka, Atabu (long gourd, curcubite lagenaris, Tam. Surai), Sigru (Hesparānthera murunga, Tam. Pū-murungai).

45 - 47. Those mentioned above among tree-and creeper-flowers should be avoided under all circumstances. Flowers broken, those in the bud or dried up, and those kept beyond time, those fallen on the ground or strung in bunches, fallen down and those kept on the floor, those remaining after part has been used, those faded, those touched by forbidden people; these flowers, though recommended for use, should be avoided even in times of emergency. Having washed your hands in water, gather flowers in a holder.

48. A wise man will place these afterwards in a cool place. Barley, moug, panic seed (T. tinai), linseed, none of these is acceptable for any worship.

49. Hariyāli grass (dhūrva), Bhūstṛṇam (Andropogon Schae-nanthva, T. mattakāypul), Black pulse; of these gather the shoots provided these are green, have their ends intact and unbroken, for use in worship.

50. Leaves and shoots which are inauspicious should be avoided. Among roots *lāmajjam* (root of Vīraṇa grass: Tam-ilāmacchai) is very acceptable to the Supreme Soul.

51. Incense made from *Dēvadāru* mixed with *sandal* and *agaru*, in fire without smoke, should be offered at worship.

52. Sāl Sarjarasa (Vatica Robusta, Tam. narumāmaram also marāmaram), Danda (Nāgasara or Hedysarum Lagopodioides), mixed artificial *agaru* and free from animal products of any kind, may be offered in a vessel for incense.

53. Lamps lighted with cow's ghee, or fresh oil, with wick made of cotton thread should be used at worship; it should not be lighted in fire made by blowing through the mouth.

54. Silk cloth, either white (*dukūla*) or golden (*kshauma*), or stuff woven of fine cotton thread, new and smoked with incense, should be offered to the deity.

55. The jewels to be used for the deity should be made of gold and jewels. Jewels with flaws, and those used by human beings should be avoided altogether.

56. Rice contaminated with animal remains, chaff, ashes, bones, pieces of wood or stone, with any omission or break in the process of purification, should be rejected (for use in the course of worship).

57. Offer gruel mixed with sugar (to God) prepared from rice, white as jessamine flower, clear moon, pearl and chank, well prepared from the *Sāli* variety of paddy and washed six times over.

58. Flour of *sāli* or "Sixty day's" rice, wheat, barley, green pulse, uncontaminated by either kind of salt, and with a plentiful admixture of ghee, may be offered as food.

59. Food and other eatables should not be too warm or cold; food under-cooked and over-cooked, or not properly cooked, should be avoided.

60. All seasonal ripe fruits, sweet and free from worms etc., may be offered in worship at proper times.

61. Ghee, made from cow's milk by boiling with juicy leaves, and carefully filtered should be used. It should be made fresh each time and accepted for use only after boiling it over fire.

62. Cleaning the vessel with touch of ghee first, divide the food put in it in two parts, and then putting over it a few drops of ghee again, offer the food.

63. Worship attendant deities with sandal and flowers; worship with offer of water and food should be reserved only for the deity.

64-66. Sticks of *Palāśa*, *Udumbara*, *Aśvatta*, *Plaksha*, *Nyagrodha* and other trees exuding juice, 12 inches in length, with unbroken ends should be offered at the fire, uttering the *Piṭha-mantra*. In rites to bring about death, use sticks which are not straight, have smell and thorns, and are split; those obtained from poisonous trees, those which are quite dried up and have holes in them. *Idhma* (sticks thrown into the fire) should be one *hasta* (span) long. *Paridhi* (placed round the fire) one *bāhu* (one cubit).

67. (These articles, etc.) must have been grown by oneself with pouring of water, or obtained from a temple of Vishṇu. These must be one's own and auspicious to be used for worship.

68. (One who thus worships) carries the recollection of his good works through seven further births, and the result of the good deeds suffers no harm at any time.

69-72. Then (ultimately) one reaches the station where one experiences no sorrow or suffering. He who worships Janārdana with articles of worship given by others, whether for obtaining wealth or fame, his labour does him no good. Those who give of their wealth for worship of God, become entitled to their share when the worship is properly completed. Therefore making every effort to use a part at least of what you have earned in worship of God; never use wealth earned by others even on occasions of calamity.

73. If the articles of worship specified above should not be available, then offer worship with flowers alone. If even these should be unavailable then use water for worship. If even water should fail, offer your worship mentally.

74. If you are absorbed in making wealth, then get another Vaishṇava at least, to offer worship for you. A wise man would never break his fast without having offered worship to God.

75. Those who will not take food or drink, without having offered worship before, will find nothing unattainable in this world or in the other.

76. Whatever you do, do with clean things from day to day, and with devotion; that is really pleasing to Viṣṇu.

77. In this manner, I have described to you in brief, the articles of worship, the method of their purification (and the manner of worship?). O, Padmaja (lotus-born)! What would you have me to expound to you now.

*In the Parama Saṁhitā of the Pāñcharātra,
Chapter V, entitled "the prescribed disposal of articles
of worship."*

11. The first and the eleventh vowels (*a* and *ai*) coupled with *bindu* (ru) and *Visarga* (:) together with *la* constitute the five *bījas* of the five *S'aktis* beginning *Jēyshṭa*.¹

12.-13. The third and the fifth vowels together with the 12th and the 14th and *la-kāra* are regarded as the five *bījas* of the five *S'aktis* beginning *Vāgīśvari*.² The five vowels beginning with the sixth form similarly the five *bījas* of *S'aktis* beginning *Mohini*.³

14.-15. The names of all these are as they were given them at their creation. The *ma-kāra* is in the form of *bīja* (o) in all other sound-combinations just as breath is in the body O, Padmaja; *dakāra* is said to be the *bīja* of the *guṇas*. Regard it as the source (*yoni*) of the *guṇas*.

16. The *bīja* of *Buddhi* is *ba-kāra*, and its variation in the different forms of *buddhi*, then listen. For *Dharma* and other forms of *buddhi*.⁴ (*Sātvika* form), the four letters beginning a form the *bīja*.⁵

17. The first half is corrupt. *Ma-kāra* forms the *bīja* of the *Ahaṅkāras*. In its variations the vowels other than *guṇa* (9 vowels excluding a, e, o).

18. *Pakāra* is the *bīja* of *manas* (mind), and is the name of *Sankalpa* (wish); *hakāra* is the *bīja* of *Kāla*; *ha* with visarga (:) is *digbīja*, (*bīja* of direction or space).

19. The five letters beginning *na* form the *bīja* of the five *tanmātras* beginning with *S'abda*;⁶ for the five *buddhi indriyas* five letters beginning *ṇa* (*karmēndriyas*)⁷ and for the other *indriyas* the five beginning with *ta*.

20. O, Padmaja, the *bīja* for the five *bhūtas*⁸ are the five letters beginning *ñ*. The names of these are those given at creation.

1. Ch. II, 36.

2. Ch. II 37.

3. Ch. II. 38.

4. Ch. II 43 (b)

5. Ch. II, 45.

6. Ch. II, 50-51.

7. Ch. II, 55 (b).

8. Ch. II 54.

21. For *Vāsudēva* and others let those well advanced in the *Pāñchrātra* make the *bijā-akṣharas* based on the combination of *guṇas* and *śaktis*.

22. These are to be placed in order in the outer enclosure. For the construction of the *Chakramanḍala* (the circle of the mystic figure), I shall then expound the *chakra-mantra*.

23-25. The *bija* of the axis is *chakāra* and is placed in the middle of the circle. The *bija* of time, *ha* however, in combination with the twelve vowels (*svārāḥ*) become the *bija* of the signs of the zodiac beginning *Meṣha* (Aries), and are put in the place of the spokes. To the left and the right of the *rāśis* (zodiacal signs), the *bijas* of the *tithis* (lunar days) are in order the consonants up to the letter *Sa*. They are respectively considered *S'ukla* (bright) and *Kriṣṇa* (dark) in two parts.

26. For the bright fortnight take the first fifteen letters in order with a terminal bindu (*anusvāra*); for the dark make the terminal visarga (:). *Nakṣhatras* beginning with Aries, and in order, have for their *bija* letters from *ra* onwards to *ka*.

27. It is said these begin with *Aśvayuk*, and are placed in the middle of the spokes. The *Grahas* (planets) are to be understood as having these *bija* beginning with *ha*, and counted in reverse order down to *Ma*.

28. By virtue of the position of *Rāhu* and *Ketu* the seven *Grahas* (Planets) take their position tortuously each in its own house of the zodiac. The first short vowels (3) are *S'ri-bijāni*
.....

29. *Sa-kāra* and *Ma-kāra* are the *bijas* of the two halves of the felly. The *bijas* of the *tattvas* have already been detailed in full.

30. These are said to be *chakra mantra* for the making of the *chakra* in due form. Hear now the *bijas* of the six organs and their names in order.

31. The *guṇa* vowels (a, e, o) together with *ai*, the *visarga* (:) and bindu (·) joined on to the syllable *ha* are said to form the *bijas* of the six *aṅgas* (organs)

32. The heart, the head, the tuft, and the body (*kavacha*), the arms (*astra*) and the eye (*netra*)—these are the appointed six organs, O, Padmaja.

33. The six-organs-placing (*Ṣaḍaṅga-nyāsa*) ought to be made daily whenever one's own protection is requisite, at the beginning of the worship in the morning and the evening, while going to bed and after food.

34. When you get rid of contact pollution of a woman in her courses, when you wish to purify a place, when you take up weapons of war the *S'astra-mantra* is prescribed.

35. When one sprinkles oneself with water, when one circumambulates God, when the communion prayer is offered during morning and evening worship, the *dig-mantra* (mantra of the directions) is prescribed.

36. By the incantation of *Bhūla-mantra* (mantra of the elements) bring the elements under your control. By daily incantation of *Kāla-mantra* (mantra of time) one gains length of life.

37–39. By incantation of *Prakṛti-mantra* one gains perpetual health. By constant incantation of the *mantra* of Vāśu-dēva and others (*vyūhas*) a man gains fulfilment of Dharma, etc. [*Dharma*; (righteousness), *Gñana* -(wisdom), *Vairāgya* (non-desire), and *Aiśvarya* (lordly power)]. One desiring emancipation must mutter daily the eight syllables or the twelve with his senses under control, and bring it to completion with the *Pranava* at the end. One desirous of other worldly ends need not bring his incantation to an end with the *Pranava*.

40–41 In making fire offerings all the *mantras* conclude with the term *Svāha*. Being pure of life and living on milk, barley, corn or what is gained by begging, whether it be leaves or fruits, gain the mantra desired, by practice at the holy junction of rivers, hills or temples.

42. First worship God, and then make your daily incantation, one thousand, ten thousand, one lak, or, the best of all, twelve laks of times.

43-44 By *japa* (incantation) one attains mastery of the *mantras*; but the wished for result can be gained by *homa* (fire offering). *Samid* (sticks of wood), ghee, fruits, lotus-petals, *havis* (cooked food), *these* should be offered into the fire daily for gaining the benefit if one is desirous of material benefit. For large benefits, the fire offering should continue for long; for small, only for a short time.

45. When one's object has been attained, a wise man would continue to do the worship mentally. The supreme Being should not be invoked for worship to be offered for a short time.

46. A *Vaishnava* should never invoke the aid of God to get rid of suffering caused by others, as, for a worshipper of Vishnu, such calamities destroy themselves.

47-49A. Even to one who does not wish for anything, prosperity or wealth is ever on the increase. Even one who wishes to gain an object gains that object for certain by offering worship to the Supreme God giving up that actual purpose. One who worships Him with great effort after expressing his desire 'Give me this', he is far from pleased, even though his desire be granted by Govinda.

49-51. If a *Vaishnava* still cherishes a desire to achieve an attainable object, on such occasions let him offer worship to one of the attendants of that God. The great wheel with 12 spokes, glorious as the Sun, well made with nave and fellows, should be worshipped for gaining a kingdom. *Hum* is its *bijam* and its name *Sudaršana*.

52. Worship the great conch, *Pāñchajanya*, if you desire fame. *S'am* is its *bijam*, its *devatā* (deity) is *S'abdapūrṇā*.

53-54. For causing trouble to your enemy, worship the *Gadā* (mace) as one who destroys, who is angry and whom it is not possible to overcome by *Suras* and *Asuras* (gods of war and demons). *Shad* is its *bijam*. A woman in form is its deity whose names are *Kṛtyā* and *Durgā*, O, *Pitāmaha* (Brahman)

55. If wealth is the object desired, worship with devotion the Supreme One as *Vaiśravaṇa*. His *bija* is *Kam*; by him that wished for object will be obtained.

56. One wishing to enjoy greatness should worship Fire every day. His *bijam* is *ga*; its *nakshatra* (asterism) *Kṛttikā*.

57-59. O *Pitāmaha*, worship in particular *tithis* (days) and *yogas* (junctions) are also as described. It is with this object that I explained to you, and for the benefit of worshippers, a few of the *Kāma-bījas* (the origin of wishes). As wishes are so many it is not possible to go into elaborate details, even if both the teller and the hearer had really a hundred divine years. To all embodied beings all possible wishes are really desirable as is admitted generally.

60-61. By cherishing wishes one will gain nothing else. Therefore desire is of no benefit. Therefore make every effort to give up cherishing a wished-for desire. Render your service therefore unto God; by Him everything is attainable.

In the Parama Samhitā of the Pāncharātra the Sixth chapter, entitled Mantra Kōsā.

CHAPTER VII

Brahma

1. O, Bhagavan ! This worship which you have thus expounded is only for the initiated; it is not possible of performance by others with appropriate *mantras*.

2. In this matter explain, in due order, initiation (*Diksha*) of the Vaishṇava. Which kind of man can gain *Diksha* and in what place?

3. What are the differences in the character of *Diksha*; what is the conduct prescribed for the *Dikshita*, one initiated ? I am very anxious to learn these, and therefore be so good as to expound these to me.

Parahmah

4-6. In holy bathing places where rivers join or reach the sea, in temples dedicated to God, on the tops of hills, in the interior apartments of a house, or in places pleasing to the mind, fix up your place of worship, after having previously tested the ground. To the Brahman is prescribed ground of white earth, to the Kshatriya, red. Gold coloured earth is recommended to the Vaiṣya and black earth to the Sūdra. Land may also be otherwise divided as desired; the first is that which destroys sin.

7. *The first half is gone in part.* The ground should have a fall towards the North-East, and rise from there in all directions.

8-12. For auspicious functions the ground should be spacious, untouched by bad people. Having found out the desired piece of ground and having first of all cleared the ground of thorns and pebbles, a wise man will get it clear of human remains, chaff, ashes and bones. Making it wet, raise a mud altar in the middle. Making the ground level, with fall all round as tested by water, enclose it all round by a

boundary hedge in such a manner that people unconnected may not see the altar. Set up a roof without planting pillars (within the enclosure) so that sunlight may not fall on the altar at any time. Making the four doorways in order, then have also four fire-pits one in each direction.

13. Make many coloured juices from different articles and collect various shapes of pots, as also a variety of vessels.

14. Bring there also as many Vaishṇavas as are desirous of being initiated; all these alike must make their efforts with great attention.

15. Whoever shows greater interest, or provides more money, or takes more personal trouble, he gains a greater share of merit coming from a good deed.

16. Even though the *Āchārya* (the expert initiate) may grant initiation to his disciples for doing them good; those thus initiated should serve him to the extent possible for them.

17 to 20. In that place, at the appointed space, free from defects and trouble, at a distance from the city and village, but surrounded by these, well provided with all articles necessary as also things needed for worship, with the permission of expert Vaishṇavas who had formerly been initiated, the *Āchārya* (the expert initiate) shall grant initiation to noble-minded Vaishṇavas, in the holy "*Yāga S'āla*", well provided with all that may be needed for the ceremony, as well as for worship; with floor clean as the surface of glass, ornamented with a cloth awning, rich with flowers, leaves and fruits, and decorated with waterpot finials in all directions, uncontaminated by uninitiated people and with a plentiful supply of water.

21. To the Vaishṇavas (as above described) let the initiation be given, in prescribed form, on the 12th *tithi* or the full moon, the equinoxes, and the solstices, or in the asterism *S'rāvana* (*Vishṇu Nakshatra*)

22-23. He is called an *Āchārya* who is a devotee of Vishṇu, one leading a married life, with full knowledge of how to initiate, ever on the look out to help others, bearing the marks of the Disc (*Chakra*), etc., without adopting the

initiation in *Diksha* as a profession, quite in love with the performance of his duty as such, free from worldly desire and possessed of intimate knowledge of the Vedic learning

24 The three groups, Brahmana, Kshatriya and Vaishya are considered worthy of initiation (*Diksha*), such Sudras and women are also eligible who are of good birth, of good character and possessed of good qualities

25 Do not confer initiation (*Diksha*) on those who are merely curious to know, who are unbelieving, who are cruel in habit, who are of unrighteous conduct, who are ignorantly perverse, who do not follow betters, who are uneducated and who are guilty of ingratitude

26 This supreme *Vaishnava diksha* should not be conferred upon the evil-minded who seek it for mere parade, or for mere investigation

27 That wise man who is ever anxious to gain knowledge of the proper way of worshipping God, is alone fit for conferring *diksha* upon It is by doing this that *Dharma* prospers

28 The *Acharya* (leading *Dikshita*) surrounded by other *dikshitas*, with his mind bent on God, shall enter the place prepared by his disciples for the purpose of conferring *Diksha*

29 Having on the previous day taken food free from pungent things and salt, with a serene mind, he should take the holy sip of water the next morning and measure out the prepared ground to make it of the desired size

30-31 The size of the altar is prescribed as 12 *aratnas* for Brahmans and Kshatriyas, and for Vaishyas one sixth less, for women and Sudras one-third less These must be measured out by the line (*Sutra*), in the middle of the altar make the axis measuring a twelfth of the altar area

32 The nave is to be of the same size For the spokes let the size be twice as much ($2/12$ ths) Understand that the *Vimana* is to be in the middle of the nave for sacrifice

33 Drive a peg in the centre, and from it draw out threads to places marked round in a circle at equal distances as measured out, and make a network as it were

34 Paint all this space with colour material, make the whole circular in form, with the proper measurements for the parts as prescribed

35 Divide the surface of the nave into three circles round the same centre where the principal twelve-petalled lotus has to be made

36 In the middle circle is to be the pericarp of the lotus, in the second the filaments, in the third its petals equal in size and beautiful

37 These would be wide in the middle narrowing to the tip gradually. The interspaces between the petals must be of the same shape all round

38 Make the whole space of the nave, divided into three as measured by the line. Divide the space for the spokes into twelve equal parts

39 Make the spokes and their interspaces of equal size respectively all round in due order

40-42 Mark the main directions between spokes, and the intermediate directions on the spokes themselves. Make the spokes thick at the root and at the end, but of circular form in the middle, measuring all over half that size. Make the two fellows of equal curvature all round, one below and one above, to which are joined the spokes. These are to be understood as counting 24 going round all directions in order

43 Make the joints of the fellows always in the space between the ends of the spokes. So far about the circle (*Chakra*). Round this circle is to be the outer orb

44 Make an outer veranda for this, of the size of the nave. This outer veranda should go all round for the entry of those desiring *diksha* (consecration)

45 In that veranda make the places for the guardian deities of the compass, each in its direction. These places must be square, half a cubit each side

46 Just outside of the altar make a round spot one cubit in size, either dug into the earth or raised above it, to indicate the direction of the gateways

47 Make at the cardinal points, doorways with four sides, spacious in the middle and with ample side spaces

48 Understand that the entrances, beginning with the north, are to be the four entrances and exits for Brahmans and others in order

49 Make the outer circle contain five circular spaces, for the five *Mahabhūtas* (the five great elements beginning *Akāśa* etc) to be in

50-51 Having this way made all round the circle to the correct size as measured by the string, then the expert *guru* shall paint it over in five colours, namely, white, black, red, brown, and gold or yellow in the circular space, the inner parts of the lotus should be in the colour of the lotus

52-53 First paint the pericarp in yellow colour everywhere, paint the filaments in a mixture of white and red, paint the petals white all round and brown within. Paint the fellow, white, red and black in three parts

54 The spokes must be painted brown with white in the middle. The periphery in the fellow should be of a different colour from it

55-57 In painting let white and black alternate with yellow where they join. Having painted the circle in this manner, paint afterwards on the outside, the cities of the guardians of the directions, in various colours. In the outer circuit paint in the five colours in the order, black, yellow, red, brown and white. Paint the doorways red and white to make them look beautiful

58 O, Kamalodbhava, (*lotus born*) having painted the wheel in the manner described above, teach the pupil the accepted rule of conduct (*Samaya*) of the great ones of the Vāishnava community

59 Hereafter I shall explain to you the method of powder drawing by which people make the orbit of the circle by means of powder

60 Whatever colours I have prescribed for painting, the same colours should be used in making the circle with powder

61 The wise one will get the powder made by those expert in it, with plants, minerals, leaves, sticks and fruits, according to the prescribed methods

62 The making of the circle with powder is permissible for every one of the parts described. Lowering and raising of levels, and the thinning of parts will have to be done with skill

63 Make the pericarp raised, by some device of machinery, the level of the petals must be above the inner space and the spokes above the middle space

64-65 The other portions will be filled level by wise men. Having in this manner drawn the circle by means of powder the *Ācharya* (the chief initiate), with care, should admit to initiation those desirous of admission

66 The *chakra* (circle) of *Ishvara* (God) thus drawn in paint should be set either on a wall or on a cloth beyond the sight of people. At appointed times one must see it himself contemplating the Supreme Lord

67 It is by so doing that faith in it is created. All parts within the circle should be kept intact and none destroyed

68 I have thus described to you all about the making of the *chakra* by contemplating upon which all sins get destroyed

69 If such a *chakra* is painted in a house, evil spirits, serpents, etc., goblins, spirits of the dead, evil-minded beings, will not come near it

70 By Vaishnavas, desirous of obtaining their wishes, should by all means be worshipped *Vasudeva* mounted on this *Chakra*

In the Parama Samhita of the Pancharatra the Seventh Chapter, entitled Chakra

CHAPTER VIII

Paramah

1 I shall hereafter expound to you the character of the supreme *Diksha* by the attainment of which a pure-souled Vaishnava gains *Siddhi* (Salvation)

2 Those well versed in initiating people recommend consecration (*diksha*) as the best means of concentration to those of infirm mind, and as yet, unacquainted with the means by which to gain emancipation

3 That *diksha* is to be gained by performing with devotion three duties, the first of these three is *Samaya* (principles), the rule of the community, the next knowledge of what is laid down to be done (*discipline*, *Tantra* or *S'astra* bearing on the subject) and then the actual practice of worship

4 These three things have to be practised in order, with earnestness by the learned, for the prosperity of the *Dharma* at all times

5 Having first of all given one's agreement, one must hear the rule of the community (*Samayam*), then one should gain knowledge of the *tantra* by the method of learning a *S'astra*

6 7A Then again having received initiation by means of the proper recital of the *mantras* (*mantra-diksha*) let him worship God, after being duly consecrated. Whoever, in devotion, practises the *diksha* (the course of consecration ordained) with earnestness, gains, by grace of God, all he wishes to attain to

7B-10A Having drawn in print, with the attendant fetures the *Chakra* (the mystic-wheel), the teacher should show it to the disciple receiving consecration. The disciple then becomes initiated into the community (*Samaya Dikshita*). Similarly drawing thereafter, the mystic *chakra* with coloured powder let the *Acharya* make the disciples see in proper

form, then the disciple becomes consecrated in the *Tantra-Diksha* (initiation into the science) Offering all the *mantras* as oblations in fire, and having invoked the Supreme Lord into it, then show the mystic circle (*mandala*) to the disciple who then becomes an *upasaka* (worshipper)

10B-11 First take note of what has to be done (*tantra*), then re collect the *mantras* to be used then worship God This is the triple order of worship After this I shall state in general terms the rules of ordination

12-13 This rule of ordination is the means of accomplishing all that one may wish for, O Brahman! therefore listen with attention Having first fixed upon the place, and, having drawn the mystic circle as prescribed in the *Sastras*, one well versed in the *mantras*, will place, in all the points of the compass pots filled with water These pots should have cloths thrown round the neck, with flowers, shoots of plants and fruits with them

14-15 These may be 12, 8 or 4, and must be set up uttering the *vari-mantra*, with a canopy set up with the *vyoma-mantra*, presenting lamps with *tejo-mantra*, fly whisk with *jayu-mantra* and umbrella with *kshu-mantra* Make the *agni-kunda* (receptacle for fire) for Vasudeva in the west

16 For the purpose of carrying the fire service to good result, have plenty of ghee melted and free from clots Then wash all the vessels required and get ready the sticks of wood (*sanud*) and sacrificial grass (*kusā* or *Poa cynosuroides*)

17 Make the fire with churning sticks, or by flint Then make the disciple, devoted and humble, read the *tantra* (the proper course of service)

18 Looking eastwards one should, by the method of destruction, destroy (the physical body), then creating a fresh body make it remain with the senses subdued

19 Having as described above got everything ready, the initiating *āchārya* (teacher) having then protected himself and having entrusted the various organs of the body to the proper deities in charge, should perform the *biya-nyāsa* (the placing the *biya-aksharas* in their respective places)

20 Place the *aksha-bija* at the nave, the *nābhi-bija* at the centre (axle-hole), in the petals (of the lotus-*chakra*) the *bijas* of the various *mūrtis* should be placed, and in the filaments the *bijas* of the *S'aktis*

21-22 In the spokes, place the *kāla-bijas*, which are the origin of the *S'aktis* from the point of view of the respective *bijas*. At the top of the spokes place the *tattvas* or *bijas* of *Mūrti-pālas*. On the rim place the *bijas* of the *pakshas* (fortnights) and *tithis* (days) in the proper order to the right and left of the cities of *Loka-Pālas* marked on them

23 In the rim of the circle and in the houses of the *Dik-Pālas* make room for the *bija-aksharas* of the others (*Nakshtras*, *Gṛhas* etc.), and in the outer circle place the *bijas* of the *Bhūtas*

24 In the lotus placed amidst the circle, invoke the Supreme God. Having thus invoked His presence, offer Him worship mentally in the manner prescribed by the *Sāstras*

25-27 Contemplating the Supreme Soul as present in the seat (*pitha*), offer Him water welcoming Him, then having obtained His permission and making the ambulation by the right in an attitude of deferential worship, approach the fire-altar for the performance of the fire-oblations. In the place all round the fire-pit, mark out an outer circle one *hasta* (18 inches or a cubit) all round the fire-pit and do all else down to the complete formation of the circle. Then getting up worship the Supreme God in the prescribed form

28-30 Mentally worship God up to the presentation *Anyana* (face-mark) and then bring the mirror and present it. Then getting up from your seat take out a third of the cooked food (*chann*) in the vessel, and, having offered it first, then present to God whatever has been collected of food and other eatables (*bhakshya* and *bhojya*). Protecting yourself in due form right up to the offer of a handful of flowers, and, obtaining permission, perform the fire oblation beginning with the placing of the sticks (to mark the fire-altar). In the middle of the fire invoke the God in the lotus by the *tayo-mantra*

31 Then offering worship and then making the fire-oblation with sticks, and then bringing the new spoon (for

fire-service) perform with the *Piṭha-māntra* the pouring (of ghee) in one continuous flow

32 Then again offer the ghee oblation by means of *dharu* (improvised leaf spoon) fifteen times with the *Parama haṁṣa mantra*. In this manner let the teacher (*Guru*) make a thousand ghee oblations

33 First make a hundred oblations each by the *Piṭha-māntra*, then by the *Panchōpamśad-māntra*, then the *S'akti-māntra*, then *Māh-māntra*, then *Mārtipala-māntra* and again by the *Sakti-māntra*

34 By the *Aksha-māntra*, etc. offer the ghee oblation ten times. Having in this manner made the fire burn and sprinkling water round it, bring the disciple outside into the circle (*mandala*)

35-36 From the cooked food taking out a little, three times each, from the navel, the heart and the crown of the head, the teacher (*guru*), being seated to the west of the fire and sprinkling it over three times with water, give it to the disciple with the *mantra Puṁśatma*. The disciple should then and there, eat food consecrated to Vishnu in great humility

37 Having eaten and then taken the holy sip suitable to the occasion, the disciple should get close to the teacher. The teacher should give him the toothstick (*danta dhāvanam*) with the *Guna-māntra* (*gunenava*)

38 In the evening give him, when ready washed and taken the holy sip, the protection with the *Kala-māntra*. Tie up at the fore-end of the hand a string of three strands made holy with due incantation

39-40 Having touched him with the *Vāsudeva-māntra* make him sleep over a bed spread with *darbha* grass, having touched his eyes with *Rūpamāntra* for the obtaining of the dream, and, asking him to keep watchful (for the coming dream), he should sit up awake along with a number of *Dikṣitas* diverting them with stories relating to Vishnu

41 Thus the teacher shall spend the night without sleep. If he is physically unable, let him deliver the God into the circle containing the fire-altar

42-43 Having got up in the morning and after full bath, body purified by the use of the proper *mantras*, he must give up the place he made use of the previous day and prepare a new circle as before. Then he should call up the novitiate, and, after giving him the bath etc. and making him again pure by the use of the *mantras*, make the fire oblations as was done before.

44 Having covered the face of the novitiate with a cloth, he should take him by the hand, and enter the circle by the doorway intended for his own use.

45-46 Taking him round by the right he should make him offer obeisance to the Guardians of the Directions. Whatever flower among the flowers he touches by accident in the act of obeisance, that shall be his flower, and the *mantra* proper to that duty shall be his *mantra* for his protection and prosperity. Now taking off the blind, he should show him the *Chakramandala*.

47 Then explain to him, in due order and in the appropriate division, the *tattvas* (elements or principles). Then order him to contemplate, having thus understood the true nature of the principles.

48 With the highest devotion make him give himself up and all that belongs to him. Similarly, let him give up the gems, the jewels, and the clothing.

49 Make him give free gifts of love, and adopt the discipline (*vrata*) of a devotee of Vishnu. Then grant him full permission for the performance of all acts of worship of God.

50 Make him hear the teaching and the secrets coming in unbroken succession. Even in the same manner initiate all others as well.

51 In case of evil dreams, or, if other portents of evil should appear, then make one hundred oblations in the fire with the *Panchōpanishadmantra*.

52 The teacher may, with easier ceremonies, consecrate a disciple of his, possessed of learning, lineage and discipline in religion (*tapas*).

53 Dismissing the disciple, sending out the Supreme God from the space up to the border of the *mandala* (circle), and leaving in God invoked in the midst of the fire-alter, clear all other space of everything

54 Whichever of his disciples, possessed of the necessary qualities, the teacher (*acharya*) wishes to instal as *acharya*, let him (the chosen disciple) be anointed by one versed in the *mantra* in the manner prescribed below

55 Make 12 pots filled with sandal, flowers, fruits, milk, fine paddy (*śah*), black pulse (*masha*), barley and other grains, and put into them gems, minerals and gold

56 Fill them with clean holy water, and then set them up in the different directions, adorned with sandal and flowers in the prescribed order, with the *nūth-māntra*

57-58 Then seating, face to the East, the disciple who has been already initiated according to the rites prescribed in the *tantra* (*Sastra* or science), who is interested, disciplined, learned and free from greed, let the *Acharya* (teacher) facing east, worship mentally the Lord God invoked in the seat, and then intimate Him what he intended doing

59 Having obtained permission, the *Acharya* (*Guru*) being seated and having the pots brought to him with the proper *mantras*, should pour the water over the head of the disciple in the order of creation (*S'risht-kāma*)

60 Having finished the ablution with all the pots of water, let the *Acharya* himself give him his seat (*bṛsi*) The disciple shall, on the other hand, take his seat, silent and humble, upon it after having taken clean clothing

61 The *Acharya* should then give him the *Vaishnava Chakra* (make the mark of the discus,) and then grant him the upper cloth (*Yoga paṭṭakam*, worn across the chest from the left shoulder) He shall then say " Become preceptor in the *Vaishnava-tantra* (the science of *Pancharatra*), and remain be loved of all created beings"

62 May disciples come to you Conduct yourself with them in accordance with the *Sastra* Do not conduct yourself towards them as a greedy man, nor show desire or fear in your conduct

63-64 "Be always mindful of God as taught in the *Pancharatra*' Having been thus instructed, let the disciple get up, go round the teacher keeping him to the right, place him on a seat, and then wash his feet with water. Let him sprinkle the water from the teacher's feet over his own head with humility and devotion.

65-67A Let the disciple please the *Guru* with presents of money, to the extent of his means and devotion. Whatever the disciple gives his *Guru*, be it gold, vehicle, land, clothing, the Lord of Gods is well pleased with that. "I am now seeking refuge with you, and place my body and wealth at your disposal." So saying let him fall prostrate at the *Guru's* feet in oblation.

67B-70 "O, Lovely one, may you prosper in life and in wealth." So saying let the *Guru* dismiss the pupil with affection. That disciple who gained his initiation at the *Chakramandala* of Vishnu, pleases his *Guru* with folded hands by gift of money. Having thus pleased him, let him take hold of the *Guru's* feet in his own hands, let him pray for permission to worship the God of Gods. Let the *Guru* then declare "I permit you to offer worship to God."

71 Having obtained permission, the disciple, who has now been initiated in the *mantra*, shall worship the Supreme Lord. It is only by worshipping in this manner that one obtains the benefit of worship.

72 Whoever performs worship without the permission of his *Āchārya* the God of Gods is not pleased with his worship in the least.

73 Therefore seeing God shown to him by his teacher, in the middle of the *Mandala* and having gained the *Guru's* permission, let him, the disciple, worship the Supreme God.

74 One who thus grants the *Vaishnava dīksha*, and one who causes another to grant it, both of them go to Heaven (*Svarga*). He who declines to grant it shall go to Hell.

75 Whoever grants the *Vishnu dīksha* out of sheer love of money, to one who, though seeking, has no faith in it, that *Guru* becomes one fallen from righteousness.

76 Whoever in ignorance, deals contemptuously with the *Guru* (teacher) who is an acknowledged initiate, he should be regarded as fallen from the path of the *Sastra* (*tantra*) The granting of *diksha* to him is of no benefit

77 As soon as the *diksha*-ceremonies are over, all the things used therefor should be deposited in a large body of water Otherwise they should be buried in clean earth away from the footpaths

78-82 First having made the *mandala* (circle), then performing the fire-oblations with *mantras* in due order, having given the cooked food, leading him, then giving him the tooth-stick for use, making him sleep in the *Chakra-mandala*, having had him dream, having remained fasting the next day, having drawn the whole *mandala* again on the day following, entering it after incantation and fire-oblations with *mantra* at sunset, and then revoking everything, proceed the next morning to a holy bathing place for the closing bath There get devoted Brahmans pronounce their benediction after doing everything to please them This is, in due order, the series of rites for the granting of the *diksha* What shall I expound next for the good of the devoted, O, Kamalasana |

*In the Parāma Samhita of the Pancharatra
the Eighth Chapter, entitled Diksha* 21

CHAPTER IX

Brahma

1 O, Jñārdana !, Please tell me how one practising the initiation of others in *Diksha* understands the significance to the novitiate, of auspicious and inauspicious omens

Parama

2 By the fall of the tooth stick, by the understanding of the dreams, and by the form of the flames of the lighted fire, the instructor understands the auspicious and the inauspicious

3-4 Banyan, fig, *asvatta* (*ficus religiosa*), plaksha (Indian fig), *darbha* (*Poa cynosuroides*), Bamboo, *Atmakara*, *Apavargam*, the pith of *Apang* (*Achryanthes aspera*, Tamil *Nayuruvu*), *Dhataki* (*Grislea tomentosa* Tam *Verath*), *S'am*, (*Acacia Suma*, Tam *Vanni*), and other varieties of clean wood should be used for cleaning teeth. Each of the pieces for use must be 12 inches long, unbent, and without knots

5-7 The wise man, after carefully cleaning these with water, will chew from the root upwards. One must chew the stick looking towards the North, East, West or South in the descending order of caste, then rubbing the teeth with the chewed part, up and down, then breaking it in the middle, and washing it with water again, it must be thrown out. The wise man must then examine how it had fallen

8-9 If it fell tip towards the east, there will be prosperity, if south-east, augmentation of strength from penance, if south, death will follow, if south-west, loss of wealth, if west, supreme peace, if north-west, coming of disease, if north, recession of wealth and if north-east, supreme happiness

10 If however it should fall standing upwards great prosperity will follow. In this manner let the omens be understood from the tooth stick

11 This should be observed on occasions of taking *diksha*, at the beginning of any great work, or when you desire to know good and evil relating to yourself

12 Then, having fasted (the previous day) make the observation as prescribed above I shall now proceed to describe the good and evil to the initiate from dreams

13-14 Having had a dream one should report it as he had it to his preceptor (*Guru*) Dreams in the first quarter of the night, bring their fruit a year after, in the second quarter, in eight months, in the third, in three months, and in the fourth, at the end of the month, at daybreak the result follows immediately

15-23 If one witnesses in a dream the Sun in full glory, the moon surrounded by stars, the glowing fire of the *Agnihotra* or a blazing fire, mother, father, wives, sons, brothers, and friends, if one dreams of eating uncooked human flesh eating from feet upwards, of taking milk, *soma*, *sura* (toddy), blood, sugar, curds, and ghee, drinking water from the sea or flowing river, and the eating of sweet gruel, mounting with ease on man, elephant, etc., terrace of a mansion, palanquin, fruit trees, carriage, seat, bed, the crossing over of seas, rivers and other bodies of water, meeting with God, Brahman, preceptor (*Guru*), learned and wise man, saintly men, seeing the following, conch, the discus, the flag, a city in heaven (vision in the sky), the bull, the umbrella, the flag of India (rain-bow), rain, looking-glass, gems, fly-whisk, fan of talipot palm, pot full of water, blood, raw flesh, rubbing one's body with flour, the hearing of holy words, illicit intercourse, being bitten by snakes, scorpions, etc., being bound in every limb, contemptuous turning out by relations, and other such objects and occurrences, understand the advent in a short time of auspicious good fortune

24-25 If, on the other hand, one sees oneself naked, without dress, incapable of action, mounted on a broken vehicle, with broken umbrella, flag or weapons, a *Chandala*, a washerman, painter, running barbarian (*Mleccha*) spies, a heretical ascetic, to him nothing auspicious happens

26-30 A The mounting of an ass, a camel, a buffalo, a tiger, an anthill, being mounted with, and mounted as before, and proceeding towards the south, the gaining of silver and gold, drinking of liquor and oil, dancing with one's body bedaubed with mud, and being married, being rapidly borne down a current, the eating of cooked meat, the falling of one's teeth, the shaving of one's head, getting drowned in water, mounting with suffering a dried up tree, 'sunshine in a dream, having seen these unauspicious sights and other such, no man attains to anything good, and there is no use further investigating this

30B-32 A In the midst of his dreams whoever eats sweet gnel mixed with ghee, whoever standing on a hill climbs a tree, whoever being on a mansion crosses the sea by himself, such a person gains a kingdom, as also one who dreams of eating the earth

32 B-33 A , Whatever Dēvas, Brahmins, cows, wearers of linga (a sect of Śaṅgas) the Fathers (manus), king, speak to one in a dream, that happens, for certain

33 B-36 A In getting initiated, in consecrating a temple, and when, among people, calamitous changes are seen, carefully note the dreams that one may have In conducting the fire rites, if the fire burns without any effort, or when the flames burn rightwise, when it emits sweet smell and when it appears pleasant looking, the wealth of the officiant (Sādakaḥ) will increase without doubt

36 B-38 A ' If the fire brought for the *homa* (oblation) suffers extinction without visible cause, calamities will befall the officiant There is no need to doubt this If the fire throws off marks of Viṣṇu (*Viṣṇu-lingam*)¹ or evil smell, if it will not glow into a flame or in the right direction, then it is inauspicious

38 B-39 When the *mandala* is being made, if pouring rain falls or a storm blows, or a halo forms round the sun, the death of a relation, or something unpleasing to the Gods will happen

1 Seems intended for the whirling of the fire See Viṣṇu Nighaṇṭu

40-44 Nothing good will happen to the officiant, O, Brahman. If other signs of good and of great influence should happen, and if the times be auspicious and good, his wealth will increase. Even things difficult of attainment will of themselves come to him—the grace of God or the great good that one seeks from divine grace. At the attainment of success in the performance, if obstructions come in the way, or calamities resulting from act of God happen, these are called evil omens. In this manner the officiant, by the omens that appear, should determine whether the fulfilment or otherwise of the desired object, would be auspicious or inauspicious.

*In the Parama Samhita of the Pancharatra
the ninth Chapter entitled " Knowledge of Omens "*

CHAPTER X

Brahma

1 O, Janardana, expound to me, in due elaboration, the path of the *Yōga* (concentrated effort), as also all the essential parts constituting it, as I am very anxious to know

Parama

2 Among all kinds of knowledge, the knowledge of the *Yōga* is greater, because it is by *Yōga*-knowledge that one gains the supreme happiness of emancipation

3 A mere performance of a rite by one, without a correct knowledge of the application of the mind in its performance, will not do the great good derivable from it, therefore practise the *Yoga*

4-6 A That *Yōga*, as determined in the *S'astras*, is of two kinds, viz, *Gñāna-Yōga* and *Kriya-Yōga* by the proper classification of *Karma* on the one hand and by the varying attitude of the mind on the other That is called *Yōga*, which keeps the mind steady and composed in regard to any particular matter

6B-9 If a man fixes his mind and keeps it firm in doing any particular act or rite, that is *Karma-Yōga*, which destroys all sin If one in the pursuit of knowledge binds his mind to it without suffering in the effort, that is to be understood as *Gñāna-Yōga*, which is auspicious and brings to one all success He whose mind experiences no pain in the practice of either of these, attains to the place which is well-famed as the abode of Vishṇu For both of these *Yōgas*, God alone is the object

10 Propitiation of him (worship) can be done by knowledge, as well as by service Control of body and discipline of mind (penance, etc), it is laid down, constitute *Karma-Yōga*

11-13 Absence of desire and composure of mind are regarded as the features of *Gñāna-Yoga*. Protect the organ of speech from harshness, the hand from doing what should not be done, the feet from going where it ought not to, and from false step in dancing, one's sexual organs from connection with blameable women, the secret organ from passing wind as desired, the mind from resolving upon evil.

14-16 The control exercised in this manner according to *dharma* is reputed *Yama* (self-control). Vows, fasts, and the giving of alms, these when used for controlling the senses (*indriyas*), are called *Niyama* (discipline) and become aids to *Karma-Yōga*. Whatever work is done on the principle of *Karma-Yōga* (with due concentration upon what is being done), having done it to completion, make it over to the Supreme Soul, setting it at His feet as you do water for washing, even if the work happens to be one done with a view to securing benefit for oneself.

17-20 One who understands *Yōga* must have regard only to service rendered to God, being in great doubt which work is in accordance with true knowledge and which goes against it, as the interval between the two is great. This indeed is the teaching of the *tantra* (*S'āstra*). The ears which are desired for hearing sweet sounds, the eyes desired to see beautiful objects, the skin desired for touching soft things, the nose desired for smelling fragrant things, the tongue desired for tasting food and the mind desired for noting what takes place in the world about, the knowledge by means of which one controls these organs—is what is called *Varagya* (non-desire).

21 The placing of one's mind in the Supreme Soul and its retention there without a break is to be understood as *Samādhi* (absorption of the mind in the Supreme). Knowledge (*gñāna*) is the best means to the attainment of *Yōga*.

22 One who is certain of the one only end, should first of all control the organs of sense by non-desire (*Varagya*), then must concentrate his mind and fix it upon the Lord of Gods, as the only end wished for.

23-24 He must contemplate Him, as if he sees Him near, doing obeisance to Him as if he were in touch with Him, as if he heard Him speaking being seated before him, he must thus contemplate without the slightest fear. In this way practise the *Yōga*, God will then be pleased by this means.

Brahma

25 Men's minds (*Chittam*) have long been infused with the association of worldly life. How can these be controlled by the instantaneous access of *Gñāna-Yoga*?

26 Even when the mind is made free of all evil by this *Yōga* at the end of the absorption of *Samādhi*, it will find it impossible to get over its own nature.

27 At one time when under control, man regards his mind free of all evil. That mind gets out of control, when the opposite stimulus appears.

Parama

28 It is just so, as you have said. It is indeed difficult to keep the mind under control. By long practice however, the mind must attain to the condition of uprooting *desire*.

29 Therefore these impressions of worldly life get scattered all round. When these impressions of life show relaxation, make firm the composure of your own mind by effort.

30 By the achievement of this composure of mind and by the giving up of all associations, your own action, having gained for you the *Vaikuṇṭha* mansion, protects you.

31 By effort repeated many times, bring your mind by slow steps to concentration on one aim (*ekāntam*). Never attempt to do this rapidly.

32 He who attempts to bring his mind under control too quickly brings down upon him obstructions to gaining his object, or becomes liable to diseases of various kinds.

33 As one brings the irrepressible cupid (in man) under control, by slow beginnings, and by long protracted effort, the great minded-ones bring their minds, in the same manner, under discipline.

34-37 A In a place unfrequented by human beings, free from molestation, pleasing to the mind, without undue trouble in regard to food and free movement, without being exposed to winds too cold or too hot, or to dews, holy and with a plentiful supply of water, calling up your strength, unmoved, having well practised the *Yōga Vūlya*, and bearing it habitually, one should investigate it with great care, and from time to time calmly and without injuring his body he should then contemplate upon his own births, existence, destruction, etc

37 B-38 In one contemplating in this manner and wishing for the protection of God, both interest and devotion in the practice of the path of the *Yōga* arises Being of undisturbed mind, let him then lead his mind into it

39 Let him note what it is that is attractive to his mind, and, having investigated carefully, let him remove the cause of that attraction

40 One who knows it, even if he be earnest in the pursuit of the *Yōga*, must know that this is subversive to his practising of the *Yōga* firmly

41-42 His mind thus awakened, let him go, even by effort to an unoccupied place, where, by absence of stimulating cause, by want of contact, by fear, by knowing the evil consequences arising from it, and by the passing of the years of his life, non-desire in things desired, arises

Brahma

43 By the means expounded above enjoyment for man ceases How can the desire for enjoyment cease in the mind of man by the means expounded ?

44 It remains in the mind deeply rooted in the wish 'let this be mine', "let this be mine How can the uprooting of that desire, firmly rooted in thought, be brought about ?

45 For things enjoyed, desire ceases by the acquiring of knowledge How can the desire for things unenjoyed be prevented from attracting the mind ?

Parama

46 One should enjoy things enjoyable which are not opposed to *dharma*, but, when they are not obtainable for enjoyment, understand their enjoyment by seeing, hearing etc

47 Having well understood its nature, the sorrow resulting therefrom, the evils arising therefrom and the fear, make an effort, unperturbed to bear these in mind

48 You would find many *Yogins* who had failed in this effort of conquering desire "I shall not thus fail in my effort", bear this resolve in mind, by every effort of yours

49 Observe those who, having practised for long the *Yōga* by means of concentration resulting from the knowledge of its true nature, fall a prey to ignorance by means of those causes of desire which are indeed trifling

50 In a man of cultivated mind who has understood things and thus investigates this matter, real faith in the path of *Yōga* springs in very truth

51 In a man who sees enjoyments as yet un-tasted, just exactly as those already enjoyed by him, the interest and devotion in the worship of God grows from day to day

52 Therefore, with your senses under control, worship the God of Gods with enthusiasm by means of mental worship (*Dhyana-Yagñā*) without relaxation

53 In this manner worship the Supreme God in a holy place, in the faith that He is before you, with all desirable things acceptable to Him

54 Worship thus done by him will not, by His Grace, suffer destruction in the least Nor will any obstruction divine or human come in his way

55 Even though one is an accomplished *Yōgin* and has brought his mind under control, he must take it that his mind is not his own, and he should not take it as being under his control

56 One should not show one's achievement of non-desire to the common people, if one is capable of it, his accomplishment is for demonstration before God

57 Having practised non-desire adequately, and well disciplined your sense by intense concentration, bear in your heart always and without relaxation the Supreme God

58 Whenever one's mind feels drawn to a gem or gold (*duranye*), let him, without hesitation, bring about God's entry into it

59 Having thus disciplined the mind and being ever in the practise of the *Yōga*, one attains, by the grace of the God of Gods, to God Himself

Brahma

60 What is the *Yōga* which is achieved by works, and what is the *Yōga* of knowledge, what is the sort of man to whom each is in an eminent degree suitable?

Parama

61 To a man of uncultivated mind, but put into the path of the righteous, *Karma Yōga* is the path to be prescribed as knowledge is unattainable by Him

62 To one who is disciplined by education and has become cultured in consequence, the *Yōga* of knowledge is the better, as he would find the course of works difficult of achievement

63 One whose mind is disciplined by adopting either of these courses, to him Vishnu shows His grace in a short period of time

64 No other doctrine or teaching is of the slightest use for men for destroying sin, nor for attaining the grace of Vishnu, if only one's mind finds pleasure in *Yōga*

65 *Half verse, not translated owing to lapses*

66 If the mind is after the attainment of Supreme Bliss no obstructions will come in the way, nor will the mind be darkened by ignorance

67 O, Pitamaha! this course of *Yōga* has been expounded to you briefly as above

68-69 Man can learn by the practice of the *Yōga* his own nature, also the nature of the sense-organs (*indriyas*) and the good and the evil propensities of the mind (*chitta*), (he can

also know) the coming of evil and the significance of dreams etc. He can also gain knowledge of the nature of the minor deities (*devatas*) and the results of works (*karma*)

70 A pursuer of the path of Yōga shall not abbreviate anything that has to be done, nor by effort increase it. He should not be confounded by sorrow, nor accept as permanent, happiness that may come

71 Be firmly seated, with your mind concentrated with all your organs under control to the extent possible, resting your body on pillars, etc., and holding your breath under control

72 Contemplating, think over what has to be done and the means needed for doing it, the highest act of worship of God and His supreme qualities without any notion of attaining benefits

73 In this manner, make clear the mind, made inactive by worldly thoughts. Remove the long established association of mind with worldly things by man effort

74 By effort practise *Prāṇāyāma* (holding of the breath) to the measure of your strength. By the practice of this, one gains the power of concentration for certain

75 The length of time during which a man could hold his breath in his lungs (*Kōshita*), that control of the breath during the time is called *Prāṇāyāma*

76 That control of the breath is regarded as of three kinds by Yōgis by the holding (*sthambana*), the filling (*pūrana*) or the emptying (*rēchana*), of the breath

77 By these three means the *prāṇāyama* (control of breath) has to be practised. By the practice of this *prāṇāyāma*, the subtle elements (*tanmātras*) increase or improve

78 By the improvement of the *tanmātras*, the ability to control breath increases for the practitioners of the Yōga. When this improves the sins diminish in proportion

79 Controlling the breath by the effort of *Prāṇāyāma* one gets control over the activities of his mind, a devotee attains to the Supreme Abode of Bliss of Vishnu for ever by this means

*In the Padma Samhita of the Pancharatra
The Tenth Chapter, entitled Yōga*

CHAPTER XI

Brahma

1 I have been told by you, O Purushōttama ! that obstacles prove of benefit to us, and that Yōgins should understand, by the practice of the Yōga, how they happen to us ?

2 How is a coming evil to be understood and at what times ? I am very anxious to know, pray expound it to me

Parama

3 O, Pitamaha ! Evil which is otherwise called *aparam*, whether it shows itself in ourselves or in others, ought to be understood as exhibited in our behalf

4 It is understood that there are in men, possessed of body, five kinds of vital airs, name y, *Prana* *Apana*, *Udana*, *Samana* and *Vyāna*

5 Long expiration, yawning or relaxation of the mind (*manoṣṭimbah*), asthmatic hiccup and sneezing are the activities of the ever upmoving breath (*prana*)

6 The in-breath, swallowing, the evacuation of bowels, the excretion of urine, and the sexual processes are the work of the down-moving breath (*apāna*)

7 *Vyāna* (diffusing air) pervades all the body
The uprising air (*udāna*) brings about loud declamation (production of sounds in high tone)

8-10 The *Samāna* air stimulates the fire in the stomach always (and brings about digestion) Of these vital airs, placed in different parts of the body, their throbbing and the sounds they produce, are seen in their respective places In the ankle, the knees and elbows, and the secret parts, on the left side of the joints, in the throat and at the root of the ears, in the temporal bones, on the crown of the head, and in other places the throbbing produced by it are to be seen

11 In the midst of the throat, in the voice, in the stomach and in the joints, and in all parts of the body observe their activities as they occur

12 These and other changes in the airs pervading the body when normal, give length of life, and when they get to be abnormal, bring about destruction of the body

*13 The vital air, *prana*, moves alternatively through the nostrils. The movement of this breathing which takes place without intermission, should be understood

14 The breath in the left nostril moves through to the right, and that in the right moves through to the left, the path between is to be understood as the time when the breath is stationary (*vishu kāla*)

15 Many movements of this breath (*Prana*) make the months. Twelve of these make the year. Six of these months make the *Ayana* (half year). One expert in the practice of *Yōga* should understand this with sharp intelligence

16 Beginning with five breathings, and increasing it by five each time till you reach twenty-five of these, count this as a full day (*ahōratra*)

17 From thence onward, the progress is by one day each time till the total comes up to thirty-three day-night combination in the order of progress

18 If, starting with the Sun's month, man's breathing keeps increasing from the beginning of it, having grown by continuous movement, then listen to the length of life of the man

†19-20 It may be three, two or one year, two, one, one-half (quarter or an eighth) of a month, three, two or one full day (*ahōratra*) that the breaths keep moving in due order, of this there is no doubt

21 One must understand at the very outset his own time of breathing. By its increase, understand approaching evil

22 By hour (*nālika*), month, year, measure its growth. Count their consequences as increasing stage by stage

* Cf. *Pādma Samhitā Yōga Pāda III 32* etc

† This sloka is broken at the end

23 Note separately the time when evil approaches, keeping the cause and the consequences separate

24 A wise man should daily contemplate alone, the particular hour, the month and the day of the *Sauramāna* calendar when evil could befall him

25 There is nothing finer than this method for determining length of life, O, Pītāmaha! which discriminates from shortening and lengthening of the air in the lungs (*Koshīṭa*)

26 If the activities of the other vital airs decline, a wise man will understand, even from this, the approach of death (*aparāntam*)

27-28 The destruction of the powers of the *indriyas* (senses), variation in the shadows, dullness of vision, and the cessation of throbbing in the fingers and the thumb, these symptoms, when they appear in a man, indicate he has no more than six months life left

29 If the throbbing ceases in the lower limbs of a man to above the knees, death is certain for him in three months

30 If the throbbing ceases in the sex organ, the hip-joints and the armpits, his life ceases in the course of a single month

31 Death comes in half a month if one fails to see sweat bubbles on his body. If the evil creeps into the stomach, death follows in ten days

32 If the eyes see light as that of the fire-fly, death follows in five days. If the tip of the tongue cannot be seen, death comes in three days

33-35 ²If the tip of the nose cannot be seen by one, his death comes in two days. If humming in the ear, incoherence of speech and delusion of mind continue without disappearing, his life has only a day's length left. In this manner, O Pītāmaha! a man of learning should regard these and other omens as indications of approaching death. When death comes near, a Vaishnava should remain fearless

1 The text is corrupt here Padma Yoga V 5,

2 Ibid S1 7

36 Even when death has come close to you, do not give way to too much anxiety (for others), as work and the means therefor, do take their course of their own nature

37 If one's life has less than twelve years to run, the nature of its course can be understood by men well practised in *Yōga*

38-39A Knowing the approach of final emancipation, those *Vaiṣṇavas* who are not educated in the *Yōgic* knowledge of the vital airs stimulating the primary organs of the body, but who are in the enjoyment of association of those possessed of this knowledge (*Sādhus*) will have to learn the evils approaching them mostly from other indications

39B-41A One who does not see the orb of the rising moon, nor the line marking the boundary of the waning moon, or in the same manner, unable to see the star *Āṇḍhāt* even, or the milky way in the sky, his death will occur before the end of the following year

41B-42A If one sees the sun and the moon without brightness, or fire bereft of its bright glow, he reaches the world of death in the eleventh month

42B-48A If one sees the aerial cars, or the cities of *Yakshas*, *Rākshasas*, and *Pisāchas* (evil spirits) in the mid summer (*Grishma*) he has a life of ten months left. If a man in good health sees trees and hills of gold, he will live only for nine months more. Vomiting gold and silver, as also various kinds of gems, if one sees himself upside down, his head covered with blood, he can live only eight months longer. If one, having put his foot in dust, ashes or mire, sees it broken, he can live only for seven months more. A blood-red dove or crow, without casting shadow, perches upon one quickly, or remains perched for a while, or if a dust storm is seen behind him without due cause, six are the months of his life and no more, O, Lotus born

48B-49 Seeing the shadow of a man, without his head, in the sky, or if a man present before him appears truncated (*kabandha*) black in colour fearsome-looking, he can live only for five months

50 While one is in a faint or asleep, if he sees a woman gone black or his own head break, he can live only for four months

51 If one sees another man as of black colour and fear inspiring and as a *Rākshasa* or *Pisacha*, he lives only for three months more

52 If one sees in the evening, by himself alone, without being urged by any one, in the cremation ground, night walking *Rakshasas*, his life is only for two months longer

53-55A One whose urine has the smell of a goat when not suffering from disease, or whose whole body has that smell, or if he sees a *Brahmarakshasa* (ghost of a Brahmana), or those who have become corpses by some cause, or the slaughter of many, if he dreams of being drowned or of great sorrow afflicting him, in regard to these, one must determine one's coming death which would be varied and not definite, by reasoning or the circumstances of each case

55B-57A If well disposed relations of one should appear perchance as ill-disposed (in a dream), he loses his life before a month expires. If one sees the sun and the moon as if bathed in blood, or if the sky itself be rubbed over with blood, he lives for only one year

57B-59A If one sees his reflection in a mirror, or in water in front of him, in fearsome form or defective of limbs, or if, in a burning lamp, one sees the flame disconnected with the wick, his death comes to him in twelve days

59B-60A If the upper lip is seen out of its place, or if the nose is seen bent, if the ear is seen moving out of its place, the life of the person is only six more days

60B 61 One whose tongue turns black or his face, usually of the colour of lotus, or if one develops a distaste for food, though anxious to live, or if his temples lose their beauty and become red, his further life is only three days long

62 If one sees a bird of a grey-blue colour mounting on his head as he sees it, his life is only two days more

63 If one sees the above often through a glass or water his death follows in a day for certain

67 Reverencing Vaishnavas in the practice of the *Yōga* and enquiring and learning of them, pursue the path of the *Yōga* without remissness and quite composed

*In the Parameṣa Samhita of the Pañcharatra
the Eleventh Chapter, entitled Arisṭa-
(Portents of Death)*

CHAPTER XII

Brāhma

1 O, God of Gods, what is the way of life (*dharma*) which is considered the best for those devotees of Viṣṇu, what are the prescribed courses of atonement for error, as also the course of conduct to be adopted on occasions of a special character

2 What is the prescribed *dharma* for those desiring emancipation, and what, for those who desire worldly good according to accepted opinion Pray explain these to me as, in regard to these, I am in great doubt

Paramah

3 By what deed of man, the Lord God of the Universe, is pleased to do him good that indeed is *dharma* without doubt

4 I have explained that already to you as of three kinds by its association respectively with mind (*Manah*), speech (*Vāk*) and work (*Karma*) Among these I shall now explain the (*dharma*) of the mind

5 Interest (*śraddhā*), firmness (*dhṛti*), tranquility (*praśāda*) these three are of the mind All the other activities of the mind are considered on the basis of these three divisions

6 One who is interested acquires knowledge, he is acceptable to the good, he is regarded as the proper man, and he is acceptable even to God

7 By firmness one does not fall from the right path (*dharma*), by firmness one ceases to be bound by sorrow, by firmness one is not deluded by happiness, by firmness one is not worried by anxiety

8 Being tranquil, one does not trouble others, being tranquil, one does not become jealous, being tranquil, one does not become greedy, being tranquil, one is always happy

21 To a man of the world, silence is not recommended as right, and therefore a devotee of Vishnu firm in the pursuit of Vaishnava discipline, should always keep guard over his tongue

22 If speech is undisciplined by these three, then she becomes for man the cause of suffering and sorrow, and should be understood as making for unrighteousness

23 Service, cleanliness, graciousness, these three are regarded as being the normal functions of the body By these a man gains his higher ends

24 For the purpose of pleasing God, if one undergoes bodily fatigue, by practice of austerity, by expenditure of money or by bodily effort, these acts of his are regarded as service (*paricharya*)

25-26 O, Lotus-seated (Brahma)! three baths a day, lying on the floor, religious study and restraint (*brahma charya*), observing of silence, food without salt and spice, steady sitting (*vr̥āsana*) by night, the giving up of sleep by day, pilgrimage to holy places, these are the austerities (*vratas*) recommended

27 The collection of the articles of worship by oneself, and cleaning them himself though fatigued, these acts are called service (*paricharya*)

28 Removal of all dirt from one's body must be understood as bodily cleanliness There is much in the human body which is unclean, and, by their removal, one makes himself clean

29 These are urine, semen, excreta, phlegm, transformed blood, sweat, tears, nails, hair, and various other exudations

30 These are not impure when within the body, but outside, they bring about uncleanness These impurities arise each in its time, in the bodies of all men

31 The cleaning of these is by earth, and by washing with water If one should touch dirt thrown out of another's body, he should bathe to clean himself

32 Contact with the dead, confinement-pollution, conversation with people in sorrow or mourning, the emission of

the white (semen), vomiting, when these occur, the only way to clean oneself is by a bath

33 If one should touch the excrements of one's own body after they have separated from it, a bath is prescribed for gaining purity, except in the case of sweat, tears, etc

34-36 Even in these cases take a holy sip (*achamana*) Do not sleep all the time Whatever serves the need of one's own bodily requirements, becomes unacceptable to him if others use it O, Pitamaha! Similarly, O, Pitamaha! whatever serves for the worship of God, and even the place of worship, becomes polluted by being put to human use

36B-37A Articles of worship once used in worship by a worshipper become known as *nirmalyam*, and must be regarded unfit for use for any other purpose

37B-38 Gold, gems, cloths, etc the fire-altar, the spoons used in sacrifice, the vessels and representations of God, become clean by washing Even by washing out the dirt, secular (*laukiki*) cleanliness is attained

39-40A Worship of God, the bath, and the cleansing of the body duly, as prescribed courses of cleanliness by popular usage and the *dharma Sastras*, must be accepted by a wise devotee of Vishnu

40B-42 Whoever, by encouragement or by grant of money, makes the best efforts to help guests, preceptors, servants in grief, the great ones who are guardians of *dharma*, temples of Gods, ascetics living by alms, cows Vaishnavas in large numbers, this is helping others-the best among the good that one can do by his body

43 Among animals, cows are worthy of respect, men are more worthy of it than these, Brahmans among them deserve more respect than other men, more than Brahmans, mendicant ascetics, more deserving of respect than these ascetics are *Yōgins* (those who habitually contemplate on the Supreme)

44-45 More than even *Yōgins* are those desiring emancipation in complete serenity of mind Gift of food is the best form of charity, as also the giving of money in all ways, as well as the giving of bedding and seats to devotees of Vishnu

and ascetics The gift of knowledge (*vidya*) is the highest, other gifts however large are not as good

46 The gift of land, mounts, vehicles houses and other wealth, bring one great fame, but, are middling in respect of real merit

47 Gifts made on occasions of suffering, from interest that a fit recipient presents himself on particularly propitious occasions, or because of access of wealth, each of these brings its own merit which is regarded as of many kinds

48-49 Whatever is done with a view to securing mere fame, or praise or for being talked about, meets with the disapprobation of the good—the more so, in the case of a devotee of Vishnu The gift of lands, etc, is commendable, if the motives are other than these, such as length of life, health, children, etc, in order Examine beforehand the things to be gifted, the time and place, and the worthiness of the donees as well

50-52 Whatever is done after careful investigation, brings its fruit If a man of good mind gives away whatever has to be given, in the name of the God of Gods, the fame of it will follow as a matter of course The service of the great One mentioned above is in its nature a supreme gift When rendered with unalloyed devotion the fruit will follow for certain, not otherwise In this manner has been expounded to you the three kinds of *dharma* arising from the possession of the body

53 Since what can be done has been detailed in full, now listen to what has to be abstained from Whatever is opposed to the righteous conduct (*dharma*) described above, that is described as *adharma*

54 Desisting by thought, speech and act, is to be understood as *anvith dharma* (refraining from doing what is prohibited), which destroys sin

55 In this manner has been expounded to you, O Brahman! the three kinds of *dharma* arising from mind, speech, and body—the more particularly of a devotee of Vishnu

56-57 To a wise man, with full control over his senses, the three kinds of *dharma* connected with the mind are the

best To an ordinary man who is a devotee the three kinds of *dharma* connected with the body are the best To all other middling ones, the *dharma* of speech is regarded the best

Brahma

58 You have explained to me the three kinds of *dharma*, O Purushottama! Do people under the guidance of the senses, get rid of the *Samsara* (life in this world) by them alone

Paramah

59 *Dharma* is regarded as of the form of deeds, and it was described again as in the form of knowledge Knowledge gains release, but works purify knowledge

60 The knowledge purified by works cannot be destroyed by anything else

61 Knowledge by itself alone, and without the aid of *Karma*, makes no one in the bonds of life, pure in the least

62 Therefore, by worshipping the God of Gods by service, and getting over obstacles in the way, a devotee of Vishnu gains his ends, by His grace

63 God, worshipped by service in due form, protects one even in coming lives, pushes aside afflictions and grants wealth

64 Without the grace of God it is not possible to control even one of the senses by one's own power Therefore place yourself under His protection

65 In the unreleased state, there is difference between *Jiva* (individual) and *Para* (the Supreme) When released there is no difference, as what causes it ceases to exist

66 Therefore wishing for release, render your service from day to day to Vishnu by the work of mind, tongue, and body, giving up the fruit of your acts

67 Thereafter by his grace, One's knowledge increases, and by that increase of knowledge on the other hand, the fruits of previous deeds, are diminished On the extinction of *Karma*, one becomes pure of soul and attains Supreme Bliss

*In the Parama Samhita of the Pañcharatra
the Twelfth Chapter, entitled Dharma*

CHAPTER XIII

Brahma

1 I am convinced that men on this earth have not the requisite great firmness to persist in the difficult path leading to 'Supreme Bliss' (*Nirvana*)

2 Men are of little strength, incapable of effort, overcome by desire and anger, and do not seek refuge in the God of Gods giving up all desire anywhere

3 Even though hidden from others, one's desire being located in the heart is plainly visible to God always

4 Therefore, for the benefit of all, expound fully to me with all its parts, the method of worship for gaining the desired ends, with due regard to time and the object to be attained
Paramah

5 O, Lotus-seated! To all people wishes are many First the desire for prosperity, the next, the infliction of suffering upon others

6-7 By knowledge, by wealth and vehicles, by children and cattle, wives and servants, by fame and by victory, by health and books, houses and position, and by such other means, men are accounted prosperous, O Pitamah!

8-9 Bringing about death, attack of diseases, expulsion from the country, prevention of victory, destruction of wealth, or its appropriation by force, enmity, delusion, bringing another under one's own control, these and the like are said to be infliction of suffering upon others, O, Pitamaha!

10 Be it the gaining of strength or be it infliction of suffering, do not seek to do either for the benefit of others When you do this for your own enjoyment or your own gain, it does not then become sin

11 Whatever is appropriate to promote your welfare, make your effort to gain it Even then, the fruit obtained is likely to be moderate and no more

12 When one troubles you with his strength always, although you had done him no harm, you may then attempt injury to him. This does not make for sin.

13 For gaining one's own good, the growing moon is the appropriate time, for inflicting injury upon enemies, the dark fortnight is the appropriate time.

14 The deity to be propitiated differs according to the days. One who desires to gain his object should worship the deity according to the nature of the wish.

15 One desiring to achieve an object then approaches the deity. He should make use of the incantation (*Vidyā*) appropriate to the deity, and get the qualities of the deity recited to him.

16 He should also provide, in appropriate form, the attendant deities of the one to be propitiated. For protection establish the guardian deities of the directions in their appropriate places.

17 A wise man should make the mere figures of lotus, placed in a circle and shining. Let it have eight petals one in each direction, and let it have the pericarp and stamens beautifying it.

18 He should place the deity (he wishes to worship) in it, surrounded by its attendants, weapons, and vehicles, and then offer his worship.

19 To all kinds of deities the *Vimāna* (tower) should be round, whether the building be round or four-sided, set with the guardian deities at the gate.

20 The body of the deities should be bright, shedding its lustre all round. For prosperity their form should be pleasing and healthy and otherwise bejewelled.

21 A wise man must first make himself clean by appropriate *mantras* then should take his bath, etc for cleaning his body, and should offer worship to the deity in the manner of an unrivalled hero.

22 All the *mantras* already explained by me should be well used in the act of worship. In all acts of worship make use of those *mantras* only which are appropriate to the deity worshipped.

23 To all the deities the acts of worship are the same from beginning to end, such as the invocation to the deity, giving permission to depart, and in the making of the image etc

24 These deities, however, differ in their name, in the time of worship, in their nature, in their attendant deities and in the mantras used

Brahma

25 What are the materials with which devotees should offer worship, and at what times? What is the difference among the deities? All this kindly expound to me now

Paṇamaḥ

26 I shall expound to you the way of worship to be offered to the Gods, appropriately for each day, beginning with the first day of the fortnight in order Pray listen

27-29 O, Lotus-born, Agni Jātavedas, the storehouse of all light, possessed of three flames, three feet and seven tongues of red colour with eight arms, and three forms should be worshipped by one adorned with red unguents, red flowers, red garments, by placing the auspicious seat of the God in the middle of a fire, or on the ground, in the order indicated, that is, by offering red unguents, red flowers and red garments Make the seat of the God and his vehicle red likewise

30 A worshipper gains all desirable wealth and perpetual happiness by the use of *Ayudha-mantra* with all the accessory forms (*anga* and *upāṅga*)

31 Do not perform the ceremonies relating to Agni facing the south-east by any means, do not blow through the mouth to make it glow, nor place it beneath you, nor jump across it

32 Without offering oblations to Agni, do not take your food, nor let your feet touch it Do not cry out if fire breaks out, but place yourself in its protection, that is, propitiate fire

33 In the same manner, with auspicious articles of worship, worship Brahma the creator on the second day of

the fortnight His image must be of yellow colour, and with four faces

34 To a worshipper of Brahma there would be many children, his cattle multiply, trees and plants yield in plenty without any doubt

35-37 A On the third day worship Vaisravana, the Lord of wealth, king of the Yakshas, the lord of the two great stores of wealth (Sankha and Padma), with all his attendant deities, in the form of one with a great body and a big stomach, by offering intoxicating drinks and meat, with partially cooked and cooked food The worshipper gains all kinds of prosperity and his wealth increases

37-40 A On the fourth day, Ganesa, the lord of all obstruction, of white colour, with four arms, a big stomach, an elephant-face with a single tusk, he should be worshipped morning and evening, for the prevention of evil befalling, with roots and fruit, and all kinds of cooked eatables To such a worshipper no evil comes, he will always win at dice, becomes victorious either in law suits, or on the field of battle

40-43 A On the fifth day, worship the Goddess Sri seated in the midst of a lotus and bearing a lotus in her hand, who is attended all round by all the Goddesses, in form well nourished (*pushpi*) with lotuses and cooked food One who desires learning should worship with lotus all white, but one who wishes power, etc., (*Raja-Sri*) should use red lotus A king worshipping this deity gains a kingdom, one who desires victory, gains it, so one desiring power, etc., gains his wish, and one wishing wealth gets it likewise

43-45 A On the sixth day, worship Skanda, of the colour of the flower of pomegranate, young, holding a spear in hand, with six faces, with a cock ensign on the flag and riding a peacock, as a great giver and as the commander-in-chief of the divine host One who worships thus obtains learning, intelligence, strength and good looks, without a doubt

45-47 On the seventh day, worship the Sun of great strength on an one-wheeled chariot with seven horses who is bent on doing good to the world, the lord of the Planets shining in full armour and wearing brilliant ear-pendants He

must be red in colour and brilliant and should be worshipped with safflower (*kaiavira*) and red lotuses. The poor worshipper becomes wealthy, the ailing gains health.

48 On the eighth day, Rudra, white in colour and four armed, should be worshipped. Such a worshipper becomes bright, strong, a good speaker and one meeting with no obstruction in his efforts.

49 On the ninth day Ambikā should be worshipped with red flowers and red meat, and the worshipper gets across difficult paths and gains victory.

50 On the tenth day the dark and large bodied Yama should be worshipped. The worshipper gets over violent calamities and remains unconquerable.

51 On the eleventh day the white coloured and thousand eyed Indra should be worshipped, the worshipper gaining as a result power and greatness in large measure.

52 On the 12th day Vasudēva should be worshipped with white articles of worship, the worshipper gaining increasing greatness and remaining for ever unconquerable to his enemies.

53 On the 13th day worship Kama Dēva (God of love) in the form of a gem-set image, gaining as a result great happiness in children, wives and servants.

54 On the 14th day worship Rudra with 8 arms for gaining knowledge, with sweet gruel mixed with ghee. The worship brings the highest knowledge.

55 On the 15th day worship the Full-moon with white and clean water-flowers. The worshipper remains free from ailments and strong.

56 In the same manner if the presiding deities of the *nakshatras* beginning with *Kṛttika* be worshipped, each of these deities grants favours peculiarly its own.

57 For all these deities bdellium mixed with ghee is prescribed as acceptable incense, but specially sweet smelling sandal mixed with camphor and agalocham.

58 For those desiring their own welfare, the days of the first fortnight are good, while for those intending suffering for others the days of the dark fortnight are acceptable.

59-60 A worshipper should get together articles of worship suitable to what is desired. When to the worshipper's disposition and the form of the deity chosen, the place of worship, the time, the articles of worship, his own enthusiasm and strength, conform in all details, the worshipper's object is fulfilled, and not otherwise.

61 As against an enemy, in working to bring about evil to another, and, in an effort to gain control over another, the performer should use the name of those against whom he is invoking the deities concerned.

62 At the end of the ceremony he must inform the deity of his wish. In all worship of this kind he should make the prescribed form (*mudra-bandha*) with his hands.

63-64 In all cases one should do what is necessary to protect himself. Then he has nothing to fear. In this manner, he should make himself clean and composed, and then mutter the incantation a 1,000, 10,000 or 1,00,000 times. Having gone through the worship in this manner, his object is then attained.

*In the Parama Samhita of the Pañcharatra Chapter XIII,
called Kamyā Yoga (worship to gain one's wishes)*

CHAPTER XIV

Brahma

1 What is it that you referred to as *Mudra* sign, the making of which is prescribed. That describe to me, O, *Vaikuṇṭha* along with its distinguishing features

Paramah

2 That by which the happiness of those on whom one would inflict pain is made to flee, is considered *mudra*, for that reason, O, Brahman ! these *mudras* are attractive to the Gods

3 By means of these *mudras* one insures recognition for himself. This is done specially in acts of worship, and, by that, worship is rendered more efficacious

4-5 Whatever *mudra* evokes the favour of any particular deity, that is said to be the *mudra* of that deity. The heart, the head, the tuft of hair on the head, the armour covering, *astram* (space round oneself) and the eyes, these are to be understood as the most secret, generally accepted organs of the deities

6 If you bring the outstretched thumb in contact with the conjoint middle and ring-finger, and place the thus closed hand over your heart, that disposition of the hand is designated the "*Mudra* of the Heart"

7 With a clenched hand, strike the pointing finger with the thumb, and then place the fist and thumb on the crown of your head, such a disposition of the hand is called *Siro mudra* (mark for head)

8 Having, in the same manner, doubled the fist, firmly place the thumb erect upon the doubled fist, place the hand at the point where the tuft is. This disposition of the hand is called *S'ikhā-mudra*

9 Place the thumb bent in the hand, and cover it over by the fingers, and then press the forefinger close. You then have the *Kavacha-mudra*.

10 Bending the fingers of the hand and clenching it as if thrusting a spear, and bending the other fingers (then the thumb and forefinger) somewhat across, you get the *Astra-mudra*.

11 Place the *S'ikha-Mudra* upside down between the brows. It then becomes *Nētra-mudra*. In all these *mudras* the right hand alone is to be used.

12 These six are the *mudras* to be used in the six rites called *Anga-Nyasa* (placing of the organs). By the use of these a practitioner protects himself from evil.

13 When you place the closed hands either on the heart, or on the head, fingers upwards, this disposition of the hands is to be understood as salutation or obeisance to the *Supreme One*.

14 Making the two thumbs even, tips upward, and placing the hands, one within the other, *Yoga-Samputa Mudra* is formed. This is held to apply both when in position and in application.

15 In this, if the hands be joined loosely, and held over the head with the thumbs downwards you make the *Abhishēka-mudra*. The placing of this *mudra* makes the object pure.

16 Spreading the fingers upwards with the wrists raised, place the thumbs within the hands to make the *Padma-mudra*.

17-18 The *Chakra-mudra* of great beneficence, is made by whirling disc-wise the two hands held together from the wrist upwards, and is to be used in making the *padmasana* while at the mental effort (as a preliminary to worship) at creation, and in making the *chakra* (circle of space) for worship in order, for the purpose of protecting oneself.

19 Clenching both hands and holding the thumbs bent over them, join them together and then everting the whole and setting the thumbs free, we get the *Gada Mudra* which is regarded the best for counteracting evil and for protecting the earth.

20-22 Place the right thumb into the clenched left hand make the remaining thumb and the pointing-finger joined together stretch out and let the other three right fingers cover the left fist, this makes the *S'ankha-mudra* excellent for retention of wealth *Padma, Chakra, Gada, S'ankha* are the four recognised *mudras*

23-26 These four, place in the four hands of God For the bow make the hand as if holding and so for the arrow For the sword the *mudra* is a sword drawn out of the scabbard, and for the shield a circle Place the hands back to back, interlock the two little fingers and make the two pointing fingers aslant and interlocked, bend the other two fingers on the palms to resemble the wings and let down the joined thumbs This disposition of the hands is called the *Garuda-mudra* which brings great benefit

27 Spread out all the fingers with interspace upwards, and then stretch out the fore arm, then you get the *Ananta-mudra*

28 If this be made when making the bed, it gives protection to oneself, at all times it destroys the poison of rodents and other poisonous insects

29 Raising both hands with the fingers folded and stretched out you make the *Prarthana-mudra* (sign of prayerful invitation) when one is entering God's presence, or in invoking God's presence

30 A wise man will touch his chest, both right side and left, the right for the sake of *S'rivatsa* (mark of S'ri or Lakshmi) and the left for *Kaustubha* (the jewel)

31 The characteristic features of these signs (*mudras*), I have explained in general terms Their use in worship has already been explained as occasion offered

32 It is not possible to deal exhaustively with these features, O Brahman, as these are endless, because the deities are many and the signs (*Mudras*) have to be separate

33 In the case of all deities worship may be conducted with these signs of common use Two classes of *Mudras* are generally accepted and they are called *namam* and *prartham*

34 These *mudras* alone should be used in worshipping attendant deities. Even in the case of *Achyuta*, the principal deity, these two should be used as well.

35 To those desiring release (*mōksha*) *mudra* is made in form in the mind. To others however, wise men prefer the making of the *mudra* by the hand.

36 In a concourse of people never show the *mudra* openly. This is the secret among the secret *mantras*, and hence must be used in secret.

37 To one uninitiated, do not exhibit the actual features of the *mudra*. The Gods are displeased thereby and the doing of it becomes fruitless.

In the Parama Samhita of the Pañcharatra
Chapter XIV, *Mudras* (mystic signs)

CHAPTER XV

Brahma

1 For men who live their lives with a view to the benefits of this world, please expound in general terms what constitutes their round of duties, in order that they may gain their objects

Paramah

2 I have already expounded this to you in part, O Pita maha I, but I shall briefly explain the whole of it

3 First of all let a wise man determine the objects he wishes for, provided they are in keeping with his birth and his character, which are likely to be of benefit to him

4 Having made his determination, let him go away from his relatives and the town where his residence is, and live in a hermitage near a hill, with an abundant supply of water

5 Keeping the hair, finger nails and hair on the lips, etc., and wearing garments of bark, let him make known to the deity the object of his desire

6 Making a cottage for himself, let him live in it. If he is incapable, let him get others to put it up for him, and for all purposes, let him live in it

7 A month at the least up to a year is the time prescribed. In order to gain one's object let him first perform *purascharana* (preliminary purification by *mantras*)

8 The purifying of the body by *mantra* is what is called *purascharana*, for without this the desired object cannot be gained even by an ascetic

9 One must maintain life by food cooked by himself from forest herbs. Whenever obtainable, roots and ripe fruits of the season may also be utilised

10 Bathing early in the morning, worship the deity of the *mantra* in a clean place. At the appropriate time secretly recite the *mantra* without being too rapid, or too slow in the recital.

11-12 Without taking any food, with all organs of sense under control, and in complete devotion, make the secret recital (*japa*) a thousand times or a hundred as desired, placing oneself face towards the deity. At noon let him take his bath in the prescribed form.

13 After the bath, taking the holy sip and offering the water oblation, again make the *japa* (secret recital of the *mantras*), in the afternoon (*aparāhna*) however, offer again the water oblation and set free the presiding deities of the *mantra*.

14 Having bathed again and having partaken of food make the evening worship and then go to bed. In this manner again let the practitioner do his duties on the following day.

15 Having gone out to ease oneself, let him take the prescribed bath, perform the *japa* with devotion, reciting the *mantras* devoutly after.

16 A wise man should secretly recite the *japa*, the *mahamantras* 12,000 times—these being *Sudarśana*, *Nṛsimha*, *Varaha* and *Aparajita*.

17 If the *mantra* be composed of less than 12 letters, the *japa* should be one lac for each letter. From the first letter of the *anga mantra*, mark the position in 10 divisions.

18 If the *mantra* is of one syllable (*bya*) make that alone all the *angas* (parts involved). It is only when¹ all this is said in due order that the *malamantra* (*mantra* in a garland) is completed.

19 For the successful performance of the *mantra* place the *pranava* (syllable *Om*) both at the beginning and the end. When the *mantra* had thus been successfully accomplished, use the *mantra* in the performance of the *homa* (fire-oblation) with a terminal *svaha* (instead of *pranava* at the end).

20 The *homa* may be performed with ghee, or *samidh* (sacrificial wood), or fruits, at the best, ten times as a matter of duty for the success of the *mantra*.

1 When all the *aksharas* have been placed in due order over the *angas*,

21 If one is unable to do this *homa*, let him perform the *homa* mentally by inaudible incantation of the *homa mantra*. A wise man should make his daily *japa* of the *mantra* terminate in the performance of a *homa*.

22 Churning the fire for the *homa*, preserve it without going out. If perchance the fire be extinguished, light it up again by churning in the same manner as before.

23 When you are engaged in the *japa* of the great *mantra*, the Gods will frighten you by great and fearsome noise. Do not be frightened by these.

24 When one remains unshaken and without fear, these Gods tempt him with beautiful women and such other enjoyable objects to deceive him.

25 Other Gods try to delude him by appearing like the *upasakas* (practitioners) relations in his dream and try to dissuade him by arguments of reason.

26 He is a wise *sadhaka* who keeps free from being deluded by these. To him the lasting wish formed in the mind attains fulfilment.

27 To those who always do their duty with courageous effort, their previous wishes certainly attain their fulfilment, not to others, O, Pitamaha.

28 A courageous man should carry out, without assistance from others, the work needed for attaining the end desired. In the case of an incapable man however assistance may be rendered in work of an accessory character, but never in the case of others.

29 When one has accomplished the requisite incantations of the *mantra*, fire oblation should be offered up to the limit of 10,000 oblations.

30 After this, perform another fire-oblation suitable to the object desired beforehand. If a man desire the wealth of learning, *Brahma S'ri*, perform the *homa* with white lotuses.

31 If one desires the wealth of valour (*Kshatriya S'ri*) he must offer red lotus oblation, if one desires a kingdom he must offer oblations of pipal sticks (*Samudh*).

32 If one desires increase of years the oblation is *harayali* grass dipped in ghee, in case one desires a girl, he should use

the grass dried up naturally, if he desired land, he should use mud for the purpose

33 One desiring place or position, should use the sticks of the *Indian fig (S'amī)* For propitiatory oblations however use sticks of the fig tree

34 One desiring a child (son) should offer sweet gnel, for gaining control over another, use *apamarga* (*achryanthus aspera*) as also in cases of great distress

35 A wise one desirous of learning (*vidya*) should use sticks of palāṣa (*Butea frondosa*) those desiring food, cooked rice, while one desiring wisdom should use new ghee

36 One desiring wealth should use *bilva* (*Aegle marmelos*), in case of cure for ailments, gingelly

36B-37 For getting rid of enemies who are great sinners, make an image of the enemy with kneaded *masha* (black kidney bean) flour, cut off parts of it from feet upwards, and offer each part in anger at the junction of streets, and then make oblations into the fire of thorny sticks touched with blood

38 For bringing affliction to an enemy, the adept should offer oblations of mushroom If one desires enmity to another, he should offer oblations of salt mixed with gingelly

39 A gold desiring adept, should use the flowers of lemon

40 One desiring rain should offer oblation of 1atan sticks At the end of the *mantra* in the performance of fire oblations, the *svaha* is prescribed to be used

41-45 This must be used with *hunkara* and *phaṭkara* in fire oblations intended to afflict others In all one does, one must contemplate the various conditions to which the object is intended to be subjected, as having been achieved, namely, in an attempt at gaining control over another he must be thought of as being already under control in the case of bringing about enmity he must be thought of as already an enemy An officiant who has accomplished his object should, at the end of the incantation, in cases of bringing affliction to others, conclude by a propitiatory fire-oblation Otherwise very evil consequences will follow as shown in *Vishnu Dharma* Having performed a work to gain one's wish and having

gained the object thereof, a wise man will begin work only then to attain another object. Disappointment, and eagerness in doing work to attain an object, should be avoided in ceremonies to attain an object.

46-47 By fault of speech or mind, the result of the work (*karma*) may be lost or even one's own life. Therefore one should do this kind of work which is only for one's own good. A wise man should avoid work for inferior purposes.

*In the Patana Samhita of the Pāñcharatra
Chapter XV, named Kamyā (Wishes to be gained)*

CHAPTER XVI

Paramah

1 I shall now tell you, O Padmaja ! some of the *mantras* which bring about fulfilment of one's wishes. These are very powerful and very strong, and therefore you must listen with great attention.

2 Vaishnavas acclaim four *mantras* as the best among these, and they are *Varaham*, *Narasimham*, *S'rikaram* and *Sudarshanam*.

3 These *mantras*, giving great results, bear fruit in a short time. The others, on the contrary, require a long time to take effect. Hence the superiority of these four.

4 O, Pitamaha ! the *Varaha Mantra* consists of 33 letters. One desirous of gaining possession of land practises this *mantra*.

5-6 Going to a place sacred to Vishnu and having worshipped him in due form, contemplating Him in the form of the Boar repeat this *mantra* 12,000 times. Then you attain to the fruition of the devout performance.

6-7 Again whatever of land one wishes mentally to possess, he should go to the land connected with it, and make his incantation (*japa*) there.

7-8 When one completes reciting a lac of times, or half, or a quarter, or one-third of a lac, he gains the same proportion of the land without any doubt.

8-9 The *mantra* called *Narasimha* (after *Nṛsimha*) consists of 400 letters. That *mantra* is immeasurable, unopposable, very powerful and capable of great benefit. By that *mantra* all kinds of benefits from below the earth are attainable.

10-13 The fruits attainable thereby are wealth, or virility, or land, or Heaven, or elixir (*rasāyanam*), or vehicles, or women or fullness. One also fulfils his wish.

(*siddha*) by possession of things thus obtained By the elixir he gains longevity, and land, and by heaven assurance of happiness Going to the hind gate of the temple of the God of Gods, one should repeat the *mantra* 12,000 times For protecting oneself with *mantra* (*purascharana*), then go to the front of the cave Even there let one remain in the prescribed manner, and make the incantation all the time Having repeated the *mantra* a thousand times let him enter the cave without fear

14 If one officiant should perchance not wish to enter the netherworld by the cave, let him remain near the cave and make his incantations

15 When the incantation had gone on a very large number of times, the spirit denizens of the underworld become frightened, and getting round the officiant make efforts to obstruct him in his incantation

16-18A These *Bhutas*, wishing to know what the officiant of unflinching firmness of mind wishes, come again and again, and enquire what exactly is the wish that lay in his heart Having obtained the wished for object brought by them, one should live in happiness in his own country, or go about as it pleases him elsewhere

18 B-20 The *mantra* of *S'rikara* is known to consist of eight letters By practising this an officiant attains to the fulfilment of all his wishes Going to a secluded spot sacred to Vishnu, and pleasantly situated, and having performed worship of God, make the incantation without intermission at least five thousand times, or as much as is desired beyond that

21-22 For the purification and efficient protection of one's body, one must carry on incantation in this manner for 12 days One desiring length of life should offer nine oblations in fire with *dhurva* (hariyal) grass dipped in ghee, and with the ghee left over, he should make ten thousand ghee oblations, and then partake of the partially cooked oblation (*charu*) and then present a Brahman with gold

23 Such a one, overcoming death, lives a hundred years Then wear the *Chakra* (the characteristic figure) made of thread after pronouncing the *mantra* over it

24-25 Protection from all creatures for ever, arises from this Being clear minded, offer oblations of flowers in a sacrifice purified by this *mantra*, one possessed gains happiness and the evil spirit leaves him quickly

25-26 Getting in thousands the flowers *S'atapushpa* (Anethina Sowa) by great effort, if one offers a sacrifice there with, an indigent man becomes one of wealth and power

26-27 Throwing up both one's hands, let him make his incantations face towards the sun Such a one will gain his food, etc., at the requisite time of need without fail

27-28 If one worships for twenty one days with the ashes of the burning ground, bearing consciously in mind his enemy he will surely destroy him

28-29 If one paints the image all over with kneaded mustard flour, and keeps rubbing over, the enemy becomes afflicted with fever If he bathes the image of God with cow's milk, he will cause the fever to cease

30 If one makes a figure of the enemy with cow dung, and then, placing his foot on the chest (region of the heart) of the figure, makes incantation of this *mantra*, he will kill that enemy

31-33 In each of the four directions mark off three small plots, wash over with cow dung and place in each a vessel Then pronounce the *mantra* twenty-one times, on each of these Then worshipping the God of Gods in the middle space, fill each of these vessels with milk Then, making an incantation by way of worship, if a woman should be bathed in it at the appearance of the menses she gains a son who would live long Even if that woman should be barren she will get a son by means of this ritual

34 If one repeats this *mantra* in due form one hundred times a day, he meets with no obstruction in any work of his, nor does any fear threaten him

35 When there is threat of death unavoidable, or when fear threatens near, this *mantra* should be repeated One who practises this incantation never comes to harm by these

36 Even if a man be devoid of everything, he succeeds in realising his wishes without effort of his, by the recital of this *mantra*

37 The *Sudaršana mantra* is said to consist of six letters. By practice of this all desired greatness is attained.

38-40 One desiring a kingdom should go round a hill top with a good supply of water, and by way of preliminary protection (*purascaranam*) should recite the *mantra* of six letters. That man should offer at the sacrificial-fire oblations of white lotus or the *bēl* leaf (*Aegle marmelos*), when he should have completed 10,000 or 100,000 of these oblations Goddess *S'ri* approaches him (i.e., he gains prosperity). One who is not up to hard work should practise this for a long time without remissness. By continuous worship of God (*Dēva*) he gains a kingdom.

41 A Vaishnava, opposed by an enemy, should offer fire oblations with the sticks of *vibhītaka* (*Beleric myrobolam*). The enemy will then be destroyed.

42 One wishing to overcome his enemies should himself offer these oblations up to a thousand times without any fear. He overcomes his enemies for certain.

43-44 Making a *chakra* with twelve arms, utter the six-lettered *mantra*. If the *chakra* is traced upon gold or copper it becomes auspicious all round. If one set this high up in the house, offer worship daily to it and keep uttering the *mantra*, he will have nothing to fear in the least.

45-46 A If one makes incantation with the *Sudaršana mantra* he will have nothing to fear. One who always keeps uttering the *Sudaršana mantra*, his enemies look upon him, as if he were a lion, though he may have been weakened.

46 B and 47 A If one considers himself placed at the nave of the discus (*Chakra*) and makes his incantation of this *mantra*, he does not suffer defeat in battle even if he be alone.

47-48 Wielding the discus and whirling it in his hand, if one makes the incantation, the enemies will turn back at sight of him.

48-49 If the people of the country suffer from disease, or from fear of *Rakshasas*, they will get rid of the evil by the performance of fire oblation with the sticks of *apamarga* (*Achyranthes aspera*).

49-50 Imagining himself placed at the nave of the disc, if one, who is troubled by an evil planet, makes angry incantation of the *mantra* the planetary influence moves off quickly

50-51 That *mantra* of eight letters, which has Nārāyaṇa for its divinity achieves unthinkable great results when used by devoted practitioners One should mutter the *mantra* of eight-letters, as this provides the necessary preliminary protection of oneself

52-53 Therefore a devout Vaishnava should, silently and in his heart, contemplate this *mantra* With a year's practice of this form of incantation, the practitioner, gaining control over his senses and free from desire, gains the vision of the God of Gods

53-54 Whatever God or Goddess a wise man wishes to gain the vision, he should utter this *mantra* contemplating the particular deity, as he does so, he gains the vision in six months' time In four months time he attains to the vision of Śrī (*Lakṣmī*)

55-56 Whatever one wishes to do to another, be the latter a Yaksha, Kinnara, or a man, by way of evil or good (*śapa* or *anugraha*), one gains all that is desired by practising this form of incantation for four months only

56-57 In an effort to gain control over a God, or obtaining vision of any God, the desired object is attained by the muttering of the *mantra* of eight letters

57-58 Even when one has no wish to gain, a Vaishnava practising this *japa*, with his senses under control, becomes an object of adoration to all people, and even gains an insight into Time itself, that is, gains a knowledge of the past, present and future

*In the Parama Samhita of the Pañcharatra
Chapter XVI named Kamyā (wishes to be gained)*

CHAPTER XVII

Brahma

1 If a king, or king's officers of State, whose conduct falls short of good and who are served by bad people, wish to gain consecration or initiation as a Vaishnava, what is it that they should do to become pure (or achieve their purpose)

2 To them there is no convenience for the performance of any penance, nor is the special consecration of devotion to Vishnu to be given to people touched by sin

Paramah

3 To a wise man of position and wealth, who is a devotee of Vishnu, purificatory rites are prescribed from his birth onwards for entry into consecration

4 At an auspicious time, and by command of Brahmins, let a man of merit have two large golden vessels (*kataha*) of equal size made

5-7 Having filled one of these with curds, honey and ghee, in a place free from people and furnished with all auspicious things, the teacher, taking by the hand, the lordly officiant after his ceremonial bath and having mentally destroyed his physical body in the manner prescribed, make him enter the golden womb (*hēmagaṇḍha*) contemplating him the while as desuing life, and cover him over with the other vessel

8-9 Afterwards the *guru* (teacher), considering that the officiant had again gained the state of nature, and then taking his seat, and having destroyed his physical body as prescribed, and then creating it again by himself, he should create the body of the subject by means of *mantras* in the manner prescribed, and then, in due course, raise him from the vessel and bring him back

10 In this birth, as if created by God he becomes, fit for the use of *mantras*. Then perform for him all the rites from that of birth onwards

11-12 A A new name should be given to him, which should be that of some God suitable to his birth and character, with the permission of the devotees of Vishnu, and then get through the rites of shaving and initiating into Veda-study (*upanayana*) in the prescribed form

12 B and 13 A Then make over the *kuranya-garbha* vessels to Brahmans who are Vaishnavas and, among them, men of learning In the case of those belonging to the three Varnas (*Brahmana, Kshatriya and Vaisya*) have the rites done with the *mantras* prescribed for each *varna*

14 For the Sudra the *mantras* used should be those prescribed in the *Tantras*, and give them names ending in *dasa* Give them the holy thread (*upavita*) and the upper cloth reciting the *Guna-mantra*

15 These two, the upper cloth and the thread, should be used by the Sudras only on occasions of worship, and not at other times To the Sudra do not teach the highest *brahmantra* (*pranava*) either for secret muttering (*japa*), or contemplation (*dhyana*)

16 A There is no sin in reciting *mantras* in his hearing, nor is the practice of *Karma-Yoga* by him a fault

16 B to 20 A If a Sudra be an enthusiastic devotee, eager for learning and good conduct, and withal clean, even though he be a Sudra permit him to take part in everything provided he is not liable to eat Even such a one, do not admit to the position of *Guru* (teacher) in the granting of consecration, and in the establishment of images, nor admit him to equal association in dining or performing a sacrifice, either on his own account, or for another A Sudra should offer worship to God by the agency of another, a Vaishnava He must serve at the worship in *piya* (worship) Having got worship performed in this manner daily for 12 years, let him then set up to offer the worship himself Then it will not be blameworthy

20 B and 21 A teacher should then consecrate (give *diksha* to) a man of wealth who had received initiation into Vedic study and who is interested, after teaching him as prescribed, everything relating to worship In all cases use the requisite vessels to be made of gold or silver

22-25 (A) Having again prepared him let him mount one scale of the balance, fill up the other scale to balance his own weight with gold of high quality. Having distributed the gold among the learned, he becomes pure in everything. The learned *Ācharyaa* should then consecrate him (grant him *diksha*) and instruct him in the *mantra* (words to be muttered) and *mudra* (mystic figure-formation). Give him the instruction and the course of conduct befitting the community. Whatever was wanting in the course of ritual, make up by the gift of money. In the case of occasional rituals make up deficiencies by means of great gifts (*mahadana*).

25 B-28 A. Whichever man of wealth makes the *Tulabhara* every year, that man enjoys union with Vishnu after a period of years. Make a devotee who is strong, take his bath on the twelfth tithi every month, and then take his seat facing east on the deer skin, black antelope for the Brahman, the tiger skin for the Ksatriya and that of reindeer for the Vaisya, as well as for the Sudra.

28 B and 29 A. Make him sit on the skin, give him the bath himself (*gmu*) with the water contained in pots of gold set with jewels.

29 B and 30. Having first destroyed, then recreate him by means of *Sarvamantra* in due order, and then with the *Murti-mantra* in due course give him the ceremonial bath always, and then dress and decorate him by means of *mantras*.

31. Seating him comfortably, the teacher (*Ācharya*) should first instruct him (as follows). "You are a Vaishnava, and therefore devote yourself to Vishnu with singleness of purpose.

32. With the greatest interest, praise his qualities as it is not possible for you to destroy your sins by austere contemplation (*tapas*).

33-35. If you are incapable of even giving, you will sink in irredeemable darkness. Whatever you give to the disciplined good and whatever of your earnings you have enjoyed, are known to you. You will protect the rest also by giving in the prescribed manner to learned Brahmans on occasions.

of worship (*havana*) Consider these as flower offerings directly at the feet of Vishnu Even cherishing children, wives and wealth, is not necessary for you to do

36 Yours is the duty to pin your affection to the feet of God (*Purushottama*) whether you are in sleep or wakeful, when you are awake as in sleep, in prosperity as in distress

37-38 A I see no saviour for you except him, *Purushottama* Therefore even in distress, do not give up the tenets, practices, rites, discipline, and the mode of worship of Vaishnavas

38 B-39 Having been thus addressed, the lordly man, bowing in reverence with folded hands, should intimate the *Guru* "I shall do all as directed above" He should also propitiate the *Guru* by giving him money and by showing him respect

40 In all work (of religion) place him at the head and treat him otherwise generally with respect Even his other disciples should be treated as if they were one's own helpmates

41-42(A) Those of the Vaishnavas who are eminent by worth, you should make enquiries of, even when at a distance To those that go to you, give satisfaction by providing them with food and clothing Whatever they have to say to you, listen to with affection and make them accept from you what ever may please them

42(B)-44 Always mutter to yourself the Supreme *mantra* of Vishnu in a sequestered place If the lordly person be able to do so, let him offer worship by himself alone, if he had received consecration, making an image of gold, with beautiful features and making appurtenant vessels of gold, or conch, or pearl for the purpose Let him only appoint consecrated persons to assist him in acts of worship

45 At the end of worship let a monarch make daily gifts of gold, food, drinks, betel and nut, and clothing

46-47 If one is unable to do so himself let him get another to offer worship to God At the end of worship the worshipper should be paid, else the good result of worship goes to the worshipper In the service of Vishnu one ought to cause materials for worship being supplied

48-50 A Being ever eager to put an end to evil doing, protect carefully what is granted for God's use. If for any reason one makes a vow at the feet of Vishnu, he should never cherish another wish till the vow already taken is fulfilled. In the daily or occasional rites of worship if one knows of any omission, he must make the expiatory gifts prescribed by teachers (*acharyas*) and complete the rite.

50-52 One gets rid of sin by proper gifts, gains health by the same means, as well as the good will of his teacher (*Acharya*). It is by gifts that one pleases the Supreme King, or one like him conducting himself daily in this manner shines in the Heaven of Vishnu after enjoying the happiness of this world.

In the Patana Samhita of the Pañchatana
Chapter XVII, entitled Īśvara (The Lord God)

CHAPTER XVIII

1-2 *Brahma*—There are people who are possessed of wealth, devotion to god and enthusiasm, but have not the knowledge to understand the Supreme, to them what is the course of life that is proper? In them the ability is wanting to worship the supreme God by works, by thought, or even by words. Therefore please tell me what is the supreme good for them?

3 *Paramah*—To those men who are unlearned, but devoted and wealthy, the supreme achievement is in the institution of the worship of the God of Gods.

4 Even to the best among the learned who are desirous of benefits, the founding of institutions of worship of the Supreme One, is of the highest benefit.

5-7 Whichever of kings institutes the worship of the Lord of Gods in temples, in accordance with prescribed rites, these become overlords of kings. Else they would be born men of learning, and long lived in high families of great people, of good character, full of excellent qualities. Or else they attain the desired end (*siddhi*) without any doubt. Having founded places of worship of God, there is no man who gains no benefit.

8 O, Pitamaha! Consider as materials of worship of God, such things as bricks, timber and stone collected for building God's House.

9 The services of those who make an effort therefore, to the extent of their ability, for building a temple, are regarded as worship offered by them.

10 Merit accrues even to those who assist by labour, or render useful advice by words, from the institution of worship.

11 *Brahma*—How is it that the Supreme One gets established by men, like a worldly man, or a man rearing a family, always attached to the house?

12 *Paramah*—That God is neither established, nor protected by anyone. For the purposes of worship alone, He lends himself, by an act of grace, to His devotees.

13-14 Those men who had attained to the results of contemplation (*yōgasiddhi*), by holy conduct and occupy various positions of service, each according to his place separately by His grace, God himself puts them in their respective places in the House of worship as an act of mercy to His devotees.

15 Pleased with their worship God, Creator of all things, confers boons upon men, in due accordance with their conduct and good qualities.

16 Therefore I shall tell you the proper order in the institution of worship, as a Vaishnava gains the highly beneficial beatitude by worship (*yagñā*).

17 Places of worship are of two classes, namely *Prasada* and *Bhavana*, duly installed therein God bestows grace upon men.

18 Having been installed for worship in a *Prasada* (palace, or large temple), God bestows His grace upon all worshippers, but installed in a *Bhavana* (a house for worship) His grace extends only to the family of the person instituting the worship.

19 Build the house of God with bricks, wood or stone, and, in the middle of it, construct the sanctum (*garbhagrha*) and set up in it God Vishnu (*Madhava*).

20 Temples are of various forms as described by experts in the art of building, four sided, or round, according as the sides are regular or irregular.

21 O, Brahma! the permanent ones among them should be regarded as *dhyuwa* (ever lasting) and are very strong, others are called muddling, and inferior, according to the time they are likely to last.

22 Wood, burnt bricks, and heavy stone last long in a growing measure in the above order, and the merit of building these vary accordingly.

23 Having got an image made of beautiful features, set it up, when the auspicious time arrives, for gaining the merit of the deed.

24 The materials for making the image are gold, silver, copper, wood, stone and earth, the greater suitability for the purpose being in the order of statement

25 The wise builder should first of all get the surroundings built with the proper ornamentation, and then build a shrine, to *Garuda* in the front (or in the east)

26 He should get the pavilion for "the mothers" in the south, and the stone seats for the guardians of the directions each in his own direction

27 Let him build a pavilion for *Vishvaksēna* between the points of the compass *Īśana* (North-east) and *Soma* (North) Then let him get the surrounding pathway and wall, made with entrance towers (*gōpuras*) at the doorways

28-29 He should then nominate the officiating priest, of good conduct and expert in the *Tantra* (*S'ūtra* or hand book of ritual of temple-worship) Having done all this in the prescribed manner, and, having selected the official priests to assist, then he should go on to consult for an auspicious day with good asterisms and the proper houses of planets which would bring good to the *yajamana* (the chief organiser)

30-33 A In such an auspicious time let the *Bhagavata* (the Vaishnava who is the leading or chief priest) begin the preliminary work of preparing (*adhivasanam*) for worship In case the founders are many who assist in establishing the institution for worship, fix the auspicious hour in accordance with their horoscopes The division of day (*Rasi*) should be so chosen as to have the houses of the Zodiac occupied by planets auspiciously in the ascendant The day should be free from *Vishṭi* and *Rikta* and the asterisms must be unmoving One should first of all examine the signs, the omens and the spoken words, and make sure of their being auspicious, and then take over with gift of money, the image with beautiful features

33 B-35 A Make the pavilion for the temporary residence of the image (*adhivasana-maṇḍapam*) in the front part of the temple It must be made auspicious all over, furnished with a platform for bath For leaving the image plunged in water, a

separate place should be appointed, surrounded by pots full of water

35 B-36 A The plunging in water could be done as prescribed, in rivers, natural water-tanks, in artificial reservoirs mountain-streams, and deep pools in rivers wherever available

36 B-37 A The measure of the image should be in keeping with the size of the front gateways of the temple. A wise man can also build the temple to suit the size of the image

37 B-38 Twelve eight or four Vaishnavas, being Brahmans of good qualities and faithful in carrying out the directions of the directing priest (*Acharya*) should be appointed protectors of the image (*Murti*s). To each one of these provide the things necessary for the fire-oblation

39 Having done all this in the manner above prescribed, leave the image in water (*jalavāsani*) for three days, or at least one whole day to begin with

40 The officiating priest, along with the guardians of the image, being dressed and decorated with ornaments, should fast on the day previous to the installation of the image

41-42 A When the after-noon has arrived, having washed the image with water and having carefully examined it to be sure that it has all features intact, let the officiating priest have Brahmans recite the *mantra svasthvachana* (to make the place holy), and then have the image wrapped all round with a newly-woven cloth

42 B-44 Taking the image to the place of immersion in water, himself with the assistance of the guardians of the image, having performed *atmanyasa* (invocation of the deity into the image), and then making it full featured (*sakalakarana*), placing the guardian-deities of the compass, each in its place, outside the spot marked for *jalādhuvasana*, place the image in river water in the manner of *samhāra marga* (withdrawing of the physical organs). Let him then protect the image all round by means of the *Pancha Mantra* in due form

45 When the night has passed, let him have the pavilion (*manṭapa*) decorated with festoons (*torana*) in the four directions with all the auspicious accompaniments of music *mantras* etc

46 Let him have full water pots, painted with leaf ornaments, placed at the side of the doorways, with the *Vari mantra* (water-incantation)

47-48 A With the *Vayu mantra* let him place flags upon poles and small flags at suitable points. Having done all this, let the image be taken out of the water and placed in the bath-pavilion to the accompaniment of music and band

48 B-49 Having then placed the image on a bed, head to the east, the officiating priest should first of all open the eye with a sharp needle. After this an expert architect, having been propitiated, should open the eyes with instruments

50 Having fully opened the eyes with the application of ghee and honey, and performed worship, let him then bathe the image in the water

51 Let the priest, standing with his face northwards, bathe the image, placed on the bathing-seat facing east, with white mustard, rice, flour and the mixture of the five products of the cow (*panchagavya*)

52 A Afterwards let the image be covered with cloth and bathed again with the *pancha-mantra* all round

52 B-54 Let (*the Guru*) have the image painted over with the earth, brought over from holy bathing-places on rivers, or from the tops of hills, or earth from an ant-hill, or earth dug up by bulls' horns, or the tusks of a boar or elephants, or, in the absence of these, with the *mantra* of the *tan-matra* (subtile element) and then bathed in water with the *Salila-vidya* (water-mantra). After this have it bathed in water mixed with sandal-paste with the *mantra* of the earth (*Kshiti vidya*)

55-56 Then, having bathed the image with water brought from the holy bathing-places, and again with water made holy with the mantras of *Tējas*, *Vayu* and *Ākasa*, and then again having bathed it and worshipping it with the auspicious fresh sandal, present the image with a pair of cloths with the *Sparsa-mantra* and then the *Yagnōpavita* (the sacrificial thread)

57 Then give the image the ornaments and unguents, uttering the *Purusha-mantra*, then the garland, uttering the *Viṣva-mantra*, then the cloak uttering the *Guna-mantra*

58-60 A Then let the lamp be presented with the *Tējō-mantra*, the umbrella with the *Kṣhiti-mantra*, the canopy and the fly-whisks with the *Vayu-mantra* Having done all this as described above, let the *Guru* bring the image to the *adhivasa-mantapa* (the pavilion in the bathing-hall) furnished with a soft bed and lamps and incense, and brilliant with materials for worship and *Vaishnavas* (for conducting it)

60 B-62 Then, placing the image on the bed facing south, let the *mantra-nyasa* (invocation of the deity) be done incorporating in it the destruction (of the physical body) and the creation (of spiritual body), in due order of causes and consequences as ordained, as also the *Maya* (Lakshmi) who gives the appearance of satisfaction with all the *mantras* prescribed, making also the weapons- the conch, the disc, the mace, and lotus- by means of symbols (*mudra*)

63 Then, with hands folded before him, and, uttering the *Pancha mantra*, let him invoke the full presence of Vishnu, and then praying for his perpetual presence, worship him-

64 Having then given water-for washing hands and feet, and food, and then, in the prescribed manner, having offered worship, let the *Guru* set about performing fire-oblations all round

65 Having made three fire-pits and having placed the *Mūrti*s at the points of the compass let the oblations be offered It is best to have twelve of these, else eight and the least four

66 The fire-pits may be round or square in all places Then have the fire-pit made in the centre All of them sitting round let the *Ācharya* again offer the oblations in it

67 Having spread the *kūśa* grass (*Poa cynosuroides*) and having placed the sacrificial vessels in the prescribed order, and then having prepared the cooked oblation (*havis*) and ghee for the sacrifice, they shall offer the oblations to all the gods (*devata*)

68 The sides are the places ordained for offerings to the twelve *mūrtipālas*, while in the middle the oblations are offered with the *mantra* to the God of Gods (of 12, 8 or 6 letters)

69-70 What has to be done for all of these is similar except that, for each particular direction there is some variation out of regard to the *Diḡ-dēvata* (the guardian deity of the direction) Contemplating a large lotus with petals in the centre of the fire, and contemplating again that the deity is placed in it, let the Brahmans offer the oblations All of them should face the east, must wear their upper cloth, and be undistracted in the contemplation of the deity

71 When the fire-oblation has come to an end give the *mūrtipālas* the fees for their services (*dakṣiṇā*) Then, having offered water for washing hands to the God, cover the God over with a clean and handsome cloth-covering

72 Providing at the same time a good canopy overhead and a screen all round to shut off from view, offer worship to the seat and the holy stone (*Brahma S'ūla*) under it, keep the image out of use (*adhuvasayēt*)

73 Let all these keep awake all night with dance, music etc., and let the whole of the *adhuvasana* pavilion be made secure all round and well guarded

74 The *achārya* however should spend the night, fasting at the side of God

75 I have thus far explained everything connected with the *adhuvasana* (preparing the image for worship) I shall henceforward explain the installation of the image in accordance with the accepted ordinances

*In the Parama Samhita of the Pañchanatra
Chapter XVIII, entitled Adhuvasana (Preliminary
Ceremonies to Consecration)*

CHAPTER XIX

1 *Brahma*—How is it that, though God be installed by men in accordance with the prescribed rites, He gives His presence and His blessings (*anumaya*) only in some places and very moderately?

2 *Paramah*—The installation of God in the image, gets vitiated by the good or bad qualities of the locality, of the time chosen, of the people concerned, of the structure of the temple, and the character of the image.

3 When the installation is thus vitiated, the whole place gets empty, or is polluted by *Rakshasas*.

4 In places full of the evil-minded, or without an ample supply of good water, or infected by various diseases, no wise man would build a temple.

5 Do not install God at night, at a time when an evil planet is in the ascendant, when the day and the asterism are cruel, when the disc of the sun is invisible.

6 No one who is not a family man, one without learning, one who is not a Brahmin, one who is dependant upon another for his living, one who is without, or deprived of an organ of the body, should install an image of the Supreme *Purusha*.

7 One should not install *Hari* (for worship) in a temple which was otherwise occupied, which is dilapidated, which was served by people of low esteem, and which is full of people of other ways of worship (*karmantara*).

8 An image rejected, or broken, or of unprescribed size, or one having an internal defect, or worn out by use, should not be installed for worship nor if installed, should it be accorded worship.

9 If an image is installed when anyone of the above defects has been noticed, the place becomes the habitation of *Yakshas*, *Rakshasas* and *Pisachas*.

let him scatter all over, if need be, *akshata* (rice washed and treated with water) and *dhūru* (*Agrostis Linearis*) grass with the *asha-mantra*

23 Again let the *mūrlīpas* sweep all over with the *Vayu mantra*, having made sweeping brushes of *Kusa* grass (*Poa Cynosuroides*)

24-25 Having then thrown away the brushes, and having washed their hands with fresh water, let the whole of the temple be rubbed over with a solution of cow-dung in water, brought over by servants specially initiated for the purpose. Then the *acharya* himself should sprinkle water all over, having uttered the *astru-mantra* over it

26 With the *Pancha-śakti-mantra* scatter the tips of *kusa* grass, holy rice, and *dhūru* grass, fumigate the whole place with incense, with the *Ashtakshara-mantra* pronounced over it

27 30 Let the leading priest show round in all directions a lighted lamp, with the *Tejō-mantra*. Having done all these in the sanctum itself, and having made the peculiar signs (*mudra*) publicly, the *guru* should light up the fire on the ground overspread with sand to the right of the outer gate, and then make oblations of ghee with the *pancha mantra*, a thousand times, or a hundred times, for the permanent propitiation of the presiding deity over the building (*Vastu-Dēvata*). Let him again offer oblations with the sacrificial sticks of *apamarga* (*Achyranthes aspera*), *Samu* (*Acacia Suma*) and *khasura* (*Acacia Cateched*) trees for propitiating the evil spirits of *Yakshas*, *Rakshasas* and *Pisachas*, with the *mukha-mantra*. Let him make three supplementary oblations and bring the fire rite to a close

31 Then taking up quickly a thread wet with sandal juice (*chandana-rasa*), let him measure out, in the prescribed form, the inner sides of the sanctum

32 Casting the thread along the main direction and along the minor points of the compass with his assistants, he should throw another across, from between the North and the North-east to a spot between the South and the South-west

33 Taking the perimeter of the image at one-twenty fifths of the side of the sanctum, mark off the space away from the point where the strings intersect

34 Vaishnava people prescribe this manner of establishing as bringing prosperity. If the image be placed at the point where the strings join, the resulting good is middling.

35 If the image be set up with the measurement in excess or falling short, the establishing *acharya* will be destroyed, and the portion (*yajamana*) will suffer from day to day.

36 Even when the image of God is westward-looking, the image should be installed for worship in the same manner by throwing threads and fixing the place.

37 Having thus determined upon the installation of the image, and having measured the space available and the image to be set up, then determine the place for the images of the exterior deities.

38 Then, having got back near to the image of God, and having made the flower-offering (*pushpanjali*) at the place (or at the feet), let him cause those initiated to bring in the seat, the flat stone, (*Brahma-S'ila*) and the edge round it into the sanctum.

39 Having taken these round the temple first, and then all round the sanctum, let all the articles for use (*dravyam*) be brought in. It is never otherwise in regard to the installation of the image.

40 Placing himself face to the West, let the *acharya* have the *Brahma-sila* (the base-slab) put in its place with the *mantra* of the three *gunas* (*Trigunatma*).

41 Having offered worship to it with sandal paste etc., let him place the seed-gems himself, in the nine hollows made in the earth, in the eight directions and in the middle.

42 Let the officiating priest place the gems, bringing them by the hand, uttering the *mantra* appropriate. First, of all let him place in all the nine pits bright shining gold.

43 44 Diamond (*vajra*), ruby (*padmaraga*), beryl (*vaidurya*), sapphire (*nilam*), pearl (*mauktikam*), topaz (*pushparagam*), conch (*shanka*), emerald (*marakatani*) and crystal (*spatikam*), should be placed in order, at the eight points of the compass and in the middle. These should be placed with the eight letters of the *Ashṭakshara*, letter by letter, and all letters together, in order.

45-46 Yellow orpiment (*lalam*), red arsenic (*S'ila-majjanam*), antimony (*anjanam*) iron sulphate (*kastham*), mercury (*panadam*), brass or bell-metal, (*saurashtram*), a yellow pigment (*lochana*), another pigment of the colour of honey (*makshupa*), and coral (*vidrumam*), so also paddy (*vrthu*), black kidney bean (*masha*), wild wheat (*gavi*), gingely (*tila*), wheat (*godhuma*), barley (*yava*), wild paddy (*hina*), panicum seed (*priyangu*), and green kidney bean (*mudga*), these two sets must also be similarly deposited in the same order

47 These deposits should be neither more nor less than what the pits would hold and should be just up to the level of the slab, for prosperity

48 For prosperity, some hold that all these should be deposited in the central pit. But no Vushnavi, expert in the *Pancharatra*, will do so

49 The wild variety of grains is not considered acceptable for depositing in the pits, as, so doing does not conduce to the prosperity of the village, and brings on exile to the forests (to those so doing)

50 Making the place for the *pitha* with stone, or brick, set the seat (*pitha*) evenly, uttering the *Pitha-mantra* in prescribed form

51-53 Having mentally provided a covering for the floor with the appropriate *mantra*, having made the channel for the water used for the worship, with its mouth directed towards the North, having offered, to the seat thus placed, worship with sandal etc, having covered with cloth fresh from the loom, and having made arrangements for due protection all round, the installing priest should go along with the *Blugavatas* (Vaishnavi assistants) and make worship at the places, intended for the installation of *Vignēsa* (*Ganēsa*) and *S'iva*

54 Let him make their place to the south of the sanctum and place *Ganēsa* to the East, and *S'iva* to the West, in front of the gateway to the temple and near to it, let him make the place for *Garuda* (the Eagle mount of Vishnu)

55-59 A Behind the shrine let him make the place for *Ananta* (the great snake *Adi Śeṣha*), then to the south for the divine mothers, and so also for the guardians of the directions, each in the particular direction between the temple and the ambulating pathway round it. Then let him offer worship at these places with sandal-paste and flowers. Between the North (Soma) and the North-east, let him make the place for *Vishvaksēna*, wearing the cast-off clothing of the God. So also just outside the ambulating path (*prakara*) make the *Bali-piṭha* for placing the food offering. This should be right in front of the God and on a level with the seat of worship. Having thus appointed places for the Devatas (*Parvata Devatas* or attendant deities), he should return to the presence of God with serene mind. Let him then offer the highest worship.

59 B Having first of all made the spiritual body for himself, let him make the image before him assume the spiritual form.

60 Having treated everything there similarly, and having invoked God's presence by *Mantra*, then let him offer worship with grain, sandal, flowers, incense, lamp and ornaments.

61 Having worshipped Hari by presenting food and other articles of presentation in the prescribed form, cover the deity with a soft cloth fresh from the loom.

62-63 Afterwards having made the *yantra-figure* (*mystic figure*) of the great God, let him mount it on a palanquin well-spread with cloth or carpet, and carried by specially initiated *mūrtipās*, with the permission of those present. Then chanting hymns in praise of God, let him make a round of the temple rightwise.

64-65 Let the festive procession be celebrated with fly-whisks, water-pots, umbrellas, canopies, flag-staves, incense-burners, lamps, and with the music-conches and drums, along with dance, vocal music and other joyous exhibition. The *acharya* should silently walk in the procession with his hand on the palanquin.

66-68 Let those in the service of God be mentally regarded as gods, namely, *Adityas*, *Maruts*, *Sadhya*s, *Vasus*, *Rudras*, *Ribhus*, *Aswins*, *Uragas*, *Siddhas*, and the deities of the planets, asterisms, and stars. Contemplating thus, and having carried, with due care, the *lantra* of Hari round the temple, let him present water, in prescribed form, as soon as the gateway of the temple is reached. Then place before the deity a new pair of sandals by means of *Sparsa-vidya* (or *mantra*)

69 At the entrance to the sanctum present the God with water with the appropriate *mantra*, and then let the God enter, being carried by the initiated, with the *Vjñāna-mantra* (the *mantra* relating to *Akāśa*)

70 Having turned rightways round the God's seat by merely looking at the directions, and having set it down, slowly make the preparation for fixing the *Yantra*

71-72(A) When the auspicious hour has arrived, the *acharya* should place himself at the front, and, with the permission of the Brahmanas, amidst the music of pipes and drums, with presentation of incense and lights, should settle God Hari facing east

72(B)-74 In the position in which the pointed root of the image stands in the hollow in the middle of the base (*pīṭha*), taking the thread up and centring the position of the image, let him fix up the image, and then, making various signs by hand (*mudra*) before the image, let him pray for the presence of God for all time, after making the obeisance. Having shown reverence with folded hands, let him then present the garland with the *mantra* of eight syllables

75 Then, having presented water for washing feet and hands, let him offer the seat by pointing to it, and then presenting, in the prescribed manner, clean water for washing hands (*arghya*), present Him *mukhāvāsa* (something to sweeten the mouth),

76-78A Then offer the fly-whisk, the canopy and the handful of flowers (*pushpāṅguli*). Then having gone round rightwise

make the gifts desired, namely, articles for worship, ornaments, vehicles and lands. One who makes this kind of propitiatory gift (*prthidana*) to God on the occasion of the installation of Vishnu, will gain in the next birth many thousand times (what he gave)

78 (b)-79 Afterwards, leaving the God of Gods covered with fine silk (of differing colour and material), and having screened off the front doorway, the *acharya*, along with his initiated assistants, should go around and establish all round the God, His attendant deities

80 In regard to the Vaishnava deities, *Garuda* and *Ananta*, he should have their images made and set up in the attitude of bowing at the feet of the Gods

81 *Ganapati* with elephant face, and *Samlara* in the Linga form should be set up to the south, facing south

82 All these have to be firmly placed on their seats, all round at the same level. They should be offered worship with sandal, flower garlands and ornaments

83 Establish the Guardians of the Directions, each in his own direction, made either of stone, or brick, and clothed in dress, in order, beginning with the east

84 Having placed *Virabhadra* and *Vigna* (Ginśa) one on each side of the inner shrine, then install "the mothers" in a line in the prescribed form

85 Having offered worship to the *Bali-pittha*, and having invoked all the remaining deities (*Devatas*) then let the *acharya* instruct the patron (as to what he should do)

86 Gratify Vaishnavas and learned men with gifts pleasing to them. Satisfy people in general with food and eatables of all kinds

87 Let those who assist in the foundation be gratified by all means at his command by clothes and betel-nut gifts

88 Let the *Yajamana* (the patron-founder) do all that he was directed to do by the *acharya*, in great devotion to God, day and night

89 Having closed the front door, and making provision for adequately guarding it, the officiating priest should go out and get food, drink and money largesses to be distributed.

90 In regard to an image installed in a newly constructed temple, knowing men will not offer worship for three days. On the contrary, distribution of gifts is recommended.

91 If one makes gifts of money with discrimination among the deserving, and provides food and drink for all, he is doing what would please Hari (Vishnu).

92 If one should install God in a new temple, without giving these various gifts, he is afflicted with disease and his relations cause him fear.

93 Therefore a wise man, for his own prosperity, will install Achyuta in a new temple, providing a plentiful supply of food and drink, accompanied with money gifts.

*In the Paramasamhita of the Pancharatna
Chapter XIX Entitled Sthapana
(Installation of the deity in a temple)*

CHAPTER XX

1 *Brahma* — O Purushottama ! Please expound to me the rules regulating the fire rite which is done on all occasions. Further explain the connection between this and the rite of worship, as also what is wanted for performing the fire rite.

2 *Paramah* — O Pitamaha ! I shall expound the fire-rite for general purposes first, then in the same manner I shall explain the fire-rites on occasions of initiation, inauguration of temple-worship, as a daily rite, and as a rite performed on occasions for particular purposes.

3-4 Vessel for ghee, the cooking-pot, water-pot for sprinkling water, dried sticks of wood, *kūśa*-grass (*Poa Cynosuroides*), sand, rice, clean water, spoons, the sticks to be laid all round, sacrificial ladles, fire, fan, *kūśa* bound together (*kūśa*), dried fire-wood a spoon or stick for stirring *charu*, sandal and flowers etc., these constitute the material requirements for the fire-rite.

5 Having brought together these things near to the place of fire, the officiating priest should begin the worship of *Hari* (Vishnu) in the manner prescribed in the *tantra* (*Panchanatra* text).

6-7 Having invoked the deity, and given him water for washing hands and then the *tāmbūla* (mukhavasa lit mouth-scenter), and, thus having obtained his permission, and turning back and going to the right of God, set up the place for fire, beautiful and in front of God. For purposes of *Diksha* (initiation) make the fire-place round, and of the measure of the hand.

8-9 In another place, let him make, with sand, a four-sided altar. Raising the altar thus made with the *astra-mantra*, and having sprinkled it over with clean water, let him spread out sand in all directions, making it all one level.

Then, having written the *ahankara-mantra* first, write out from the North the *Guna-mantra*

10 Then having washed his hands with water, and having brought the fire with the *Tejo-mantra*, let him light the fire uttering the *Vayu-mantra* with the wood already laid on the earth

11 Having taken water in the hand, sprinkle it round the fire, and with *Vasudēva* and other *mantras*, place *kūśa* in all the directions

12 Having placed the *lūśa* uttering the *Sparsa-mantra* place all the collected material brought in pails

13 Put the vessel containing the cooked oblation in its place, and so the *darvī* (the *pālāśa* leaves with which ghee oblations are made), spoon, the vessel for ghee, the sticks of wood, flowers, rice and the stirring stick (*mukshanam*) Having got these in pairs, place them separately, as also the *chamas* (sacrificial drinking vessels) Place the *kūrcha* (a bunch of *kūśa*) to the south of the fire, uttering the *Brahma mantra*

15-16 Placing to the North of the fire, the full waterpot uttering the *mr̥ti-mantra*, and, having made a ring with two blades of *kūśa* with the tips undamaged, place it on the waterpot Having poured water into the pot, and having made it pure by drawing it three times on it, turn over all the vessels and let them be sprinkled with water

17 Bringing the vessel of cooked oblation, throw four handfuls of rice with the *mantra* beginning *Dhātma* (*Dharma*, *Gnana*, *Varagya*, and *Aiśvarya*), having sprinkled water over it with the hand

18-19 Having placed it on the fire with the appropriate *mantra*, fan the fire into flame Having poured ghee into its vessel with the *pavitra*, repeating the *Tejo-mantra*, and having placed it to the North of the fire, touch with *darbhā* grass with its end lighted Place also in the ghee, the ends of two blades of *kūśa* grass uttering the *Parameśhī-mantra*,

20-22 Again lighting it up with the *Tejo-mantra*, take it round the two oblations Then, throw the burnt *kūśa*, into the fire, purifying three times with the *pavitra*,

than throw it untied into the fire, uttering the *Pañamēśhī mantra*. Then showing in the fire *darvī*, *sruva*, (flat spoons of wood) and the ends of *kūśa* grass, and rubbing over the *darvī* both inside and out, uttering the *Sparsa-mantra*, and washing the *sruva* also similarly, throw the *kūśa* grass into the fire.

23 Dropping a little ghee with the *sruva*, on the *charu*, place the *charu* to the North of the fire. Even there take steps to prevent interruption of the rite all round.

24 Then getting near to God, begin the course of rites constituting the worship. Having presented water with the *chamas*, then give God the tooth stick.

25 Giving the water again by the same *chamas*, order away the *gandhamālaka* (*gandhāmālaka* = wild lemon), imagining those as having been cast off to the side of *Vishvaksena*.

26 Then, having raised the image of the God of gods from the seat, and, taking Him with His sandals to the bathing place, the officiating priest should bathe Him mentally.

27 With the *Tyōḍ mantra* bathe the God, present the dress with the *S'akti-mantra*, with the *Tamo-mantra* present the over garment smelling sweet.

28 Having again bathed the image with water from twelve other pots, perform the propitiatory rite five times with the *Pancha-mantra*.

29-30 Presenting water for washing feet and for taking the holy sip throw it into the *pratigraha-pāṭha* (receptacle for water). Then, having bathed the image well again with eight pots of water, and then, having performed the propitiatory rites with the three *Mūla-mantras* a hundred and four times (or sixteen times) then cover the image over completely with cloth with the *Sparsa-mantra*.

31 After this present the image with *upavīta* (holy thread) made up of three threads each of three strands, then give the *ullāriya* (upper cloth) of yellow colour, with the *Sparsa-mantra*.

32 Having given water for washing feet etc., rub over the head with fragrant oil, then having poured water over the body, rub it over with *anga-raga* (cosmetic) for the body.

33-34 Then again washing the image, present two new cloths again as before. Then present the jewel *channa-vira* (garland of Victory) of gold and of three threads, drops for the ear, *karna-mudra*, belt, epaulets, bangles, *katakas* (ornamented bangles) and finger rings.

35 Belt over the stomach, anklets, *bahubandha* (armlets), huar binder (*sikhamani*), head-gear and then the thread for fastening the cloth at the waist.

36 Then flowers, garlands, for the head, and for the shoulders. All these should be presented with the *Rupa-mantra*, then the jewels *Sriatsa* (image of Lakshmi), *Kaus tubha*, and the ever present *Vanamala* (garland of lotus beads).

37 In the same manner present conch and disc, in the forms of signs, mentally, and then with *Rupa-mantra*, mirror and collyrium for the eyes.

38 Then present Him with incense and lamps as also water for washing the feet and rinsing the mouth. Giving Him the sandals, again take Him up to the place where the pedestal is set.

39-40 Giving Him water again for washing the feet, and for the holy sip in the prescribed manner, present, with both your hands, and with the *rasa-mantra*, *madhu-parika* (honey mixture) made of a good mixture of honey, sugar, ghee, curds, and milk.

41-43 Then, having given water in a new vessel made clean by rubbing with ghee, bring a third part of the cooked food, and, pouring ghee, offer it to God. Having given water again in other separate vessels, present as before cooked eatables and fruits ripening by time. Then a wise man will keep for a while, muttering the *Panchopamishad-mantra*, and, then having given water from another vessel, he will present betel nut etc. (*mukhāvasa*).

44-45 Having uttered a laud of praise, and, having bowed in reverence to him in the direction of the image, then going ceremoniously round the image, treat Purushottama as a king and show him honour, as if in fear, then, obtaining his permission with the *salva-mantra*, protect yourself with the *Astra-mantra*.

45b-47(a) Getting near the vessel containing the sacrificial fire, and, having again sought permission in the prescribed form, place with the *guna mantra* the three sticks (called *paridlu*), one on the ground near to the officiant and one each North and South, then, having offered sandal and flowers by way of decoration, to the *Brahmanas* nominated as the guardians of the directions, and being seated there, seek their permission, after prostrating before them twice

47b-48(a) Having taken twenty-five sacrificial sticks together and dipping their ends in ghee, throw them together into the fire pronouncing the *ashṭakshara-mantra* ending with *svaha*

48(b)-49 Having made three oblations of ghee with the three *ahankaras*, and, sprinkling water round the fire with the *guna-mantra*, and then, imagining a lotus with its pericarp in the fire thus alit, then invoke in it the Supreme God in the manner instructed before

50 Having mentally presented water for the hand, offer ghee oblation with the spoon (*sruvāṁ*) pronouncing the *pīṭha-mantra* ending in *svaha*

51 Then wiping out the *darvī* (a spoon or a Buter from dosa leaf) and placing upon it a bolus of cooled food and putting a little ghee over it, offer it into the fire unshaken with the *mantra* (following)

52 With the same *mantra* (*Vasudeva*) offer twelve oblations with the *sruva*, and similarly eight times with the *mantra* *ashṭakshara* (*Narayana*)

53 Again offer the oblation of a bolus of cooked food with ghee, with the *Rudra mantra*. Put aside the *darvī* after washing it

54-56 Having placed one sacrificial stick, offer oblations of ghee with the *sruva* separately for each, with the *mantras* *mūṭhi*, *śakṛi* etc ending with the guardians of the directions, leaving only the *chakra-mantra*, but the *chakra* should be included in case of fire-oblations for *dīkṣha* (initiation)

56 Then again offer oblations in expiration with the *Panchāpanashad mantra* five times, at the end of this, offer ghee in one continuous stream

57 This kind of fire-ceremony, a learned Brahman is entitled to perform. It may be performed by a Kshatriya of good qualities, or even by a Vaisya of much information.

58 No Sudra should perform the fire ceremony—above described even though he be a learned man. An initiate, a wise man, and a man of learning among them, should really get another competent person to do it for him.

59 Even a Brahman if of bad conduct, and a Kshatriya of the same kind run the greatest risk if they attempt to perform the fire-rites.

60 In ceremonies, ordained to be performed on special occasions in ceremonies intended to gain cherished objects, in those meant for purposes of initiation and for instituting places of worship, fire-rites may be performed, not on other occasion unless one is entitled to do it.

61 In all cases, this is the accepted rule in regard to the performance of fire-rites. For the guardians of the directions offer ghee oblations in their names.

62 Initiate Brahmans only shall perform fire-rites called *pari-homa*. They must have attained to the position of *Acharya* (acknowledged teacher), and be gratified with the presentation of gifts.

63 They alone shall assist by service who are selected by the *Acharya* in the rites of initiation (for any holy rite), or in the institution of places of worship, and none other as they are not acceptable to the *Tantra* (*Pancharatra S'ashtra*).

64 A worshipper, by always performing the fire rite in the manner ordained, destroys sins, and attains to the eight great achievements (*siddhi*).

*In the Paramasamluta of the Pancharatra the twentieth
Chapter entitled agnikarya (Fire-rite)*

CHAPTER XXI

1 *Brahma* For *Mukunda* (*Vishnu*) thus installed, what are the ceremonies ordained for the three days (of interval) At the end of this interval in what manner is worship to be performed? These be pleased to explain

2 *Paramah* Having installed God in the manner described, and having performed the *pañihoma*, the *acharya* should first of all have food, drink and money gifts distributed freely

3 All should have food scattered outside in all public places where roads meet When the three days should have passed he should do the needful for the bathing of the image

4 Between the two doorways of the temple, make a low platform each way four hands in length spread all over with sand and provided with a canopy

5 On the platform 'let the *acharya* place new waterpots of gold, silver, copper or earth decorated, for all *dravyas* (things used for the bathing)

6-8 On the platform lay a cloth spread over and place the pots on it Having placed them upside down and having made the water by rubbing over it with a *pavitra* (a ring with a tail made of *kusa* grass,) again set the pots erect and sprinkle water thrice over with the *paramēshhī-mantra* Then let the *acharya* fill in these vessels with the things to be used for the bath, filtered through cloth and carefully examined, having got the pots to be brought over by the *mārtipās*, five in order should be filled first of all, with *pañchagavya* with the incantation of *pañchōpanishad-mantra*

9-10 Then again, one pot should be filled with these all together Another pot should be filled with water and *kusa* ends Honey, gingelly oil, sugar cane juice, clean water should

each be filled in one pot separately. Another vessel should be filled with earth brought from one of the following bathing-ghats, in holy places, from hills, caverns of wild hogs and rats, ant-hills, earth dug up by the horns of bulls.

11 Having filled these pots as above, fill them over again with flowers, leaves, sandal, gems and garlands, according to means.

12 Other articles wanted for worship, and placed away from the *Vedi* (platform), should be brought in and cleaned by servants initiated for the purpose.

13 Then, having gone up to the sanctum, let him open the door with the *Vayu-mantra*, removing the covering of the God with the *Viśva-mantra*.

14 First of all putting the God out of the image, and removing all the dress and decorations, let the *acharya* then bathe the image getting the things prepared for the bath by duly initiated servants.

15 For the purpose of purifying the image of God, let the *acharya* perform the bathing of the image with all that is ready placed on the platform for the purpose, by taking them up one after the other in order.

16 First of all he should bathe the image with *pañchagavya* with the *pañchōpamśad-mantra* in regular order, then with honey etc uttering the *guna-mantra*, and then again with the juices of two plants.

17 Then with the eight other articles (*dravyas*), the five subtle elements (*tannuhas*), and the three, namely, mind, individuation and understanding (*manas*, *ahankara* and *buddhi*). These eight are the *mantra*.

18 If the bathing be with six articles (*dravyas*), the six, the three egotisms and the three qualities arising from *satva*, *rajas* and *tamas*, then constitute the *mantra*.

19 One who knows the *mantra* should first of all bathe the image slightly (by sprinkling), and, then having invoked the deity into it, let him bathe the God with all the things collected for the ablution.

20 Then let him do the propitiatory rite with the holy water first, and then, with water containing sandal, flowers etc.

Finally let him perform the highest rite of propitiation with water containing (*ratna*)

21-22 (a) Let the necessary deities be also similarly bathed in water and other things. Having bathed the gods in this manner, let the *acharya* proceed in the course of worship as before, ending in the fire-rite.

22(b)-23(a) Let him have food cooked another time for the giving of the *bali* offering to the *Bhutas* (evil spirits about) in another secular fire, without any *mantra*. This is what is called outer offering (*bahya-bali*).

23(b)-24(1) Let the worship be offered in the manner prescribed, and, according to one's own means, with the materials for the *pūja* and pleasing to the mind and with the fire-rite duly performed.

24(b) 25(a) Let the eatables, and other presentations including sandal and flowers, be of excellent quality when offered to the Supreme God on the occasion of the bath. At the end of this, make the *bali* offering as prescribed.

26-32 Then bringing a round vessel of gold, silver or copper, having placed it on the sacrificial altar, and sprinkling over it by means of the bundled bunch of *kusa* (*pavitra*), make a seat out of the second cooked food in it. Then let the *acharya* place the image of the Supreme God on it. The image would be clean if made of gold, gem or silver. Then having performed acceptable worship of Him, with sandal and flowers, let the *guru* place the vessel on the head of one of the initiates. Let him fill another vessel with the unused remainder of the cooked food so as to be floating on water. Let the remaining initiates carry the incense-carrier, flag and umbrella. Then, having circumambulated the sanctum, with the conch and drum sounding, let the *guru* scatter with his hand the *bali* at the place where the deity is to be installed. In the same manner going round the *bali* altars round the temple itself and outside the procession pathway round the temple (*prākara*), let him scatter the *bali* food on the altars, saying "Worship to the *Bhutas*."

33 Circumambulating again, and then entering the sanctum, place the image in one part of the platform for worship.

34 Let also the outer duties be gratified by the gift of these offerings, three times a day (morning, noon and evening), there should however be no transgression in this

35 Where, after the installation of *Harī* (Vishnu), the *bali* offering cases to be made in that Vishnu temple, one ought not to take food even if occasion arises for doing so

36 Whichever men are low enough to obstruct the *bali* offering, they acquire such a load of sin as accrues by killing cows

37 For *Deva* (God), duly installed, worship should be made ending in *bali* offering and this should not be given up On occasions arising, the bathing of the image should also be performed to the extent of one's ability

38-41 On the fourth day after installation, on the twelfth day, on the days of *ushuvat* (equinoxial days, first days of *Chaitra* and *Tula* months), at the end of journeys, on days of eclipses, on days of evil omen, when epidemic diseases prevail, or famine or molestation by enemies occurs, when a festival is but half gone through (and not carried to completion), and when worship had been suspended for long, when the image had been defiled by touch of thieves, sinners of a grave character, or reprehensible people, when death takes place within the bounds of the temple, or when something inglorious occurs, when evil happenings such as these supervene then let the ablution of the God of Gods be performed as ordained

42 This ablution averts all evil and destroys all sin, this ablution of *Padmanabha* (Vishnu) should be performed by all desiring welfare

43 Let all the vessels, cloths etc be presented to the *acharya*, whatever may be available otherwise may be presented to the Vaishnavas as *dakshina* (fees)

44 From the fourth day of installation onwards let *Harī* be offered worship daily Let the fire-rites also be performed as well as the *bali* offerings by the *Disika* (officiating priest)

45 Where *Harī* is daily worshipped by those devoted to him there occurs no troubles from *Pisachas*, *Grahas* (other evil spirits) and *Rakshasas*

46 Where *Hari* is daily worshipped with clean articles of worship, people there flourish with everything desirable and free from all disease

47 If people devoted to Vishnu, suffering from illness, go to those places they get free from disease as if from medicine

48 Let the God duly installed be not exposed to the view always Except on occasions of worship, such exposure is not pleasing to Hari

49 Exclude from the temple of Vishnu any collection of things unclean, and the collecting of unclean people, also things in daily use by people should be kept out

50 Let the devotee of Vishnu keep the articles with great care Whenever he wishes to go out let him keep the temple door shut

51 Let the Vaishnava install the deity (Vishnu) in the temple, in accordance with the rules laid down So long as he does not first deviate from the prescribed course of worship, he keeps free from all calamity destructive of his wealth and welfare

52 If there be many people anxious to build temples the benefits arising from the act will be greater in proportion

53 In this manner I have explained to you all about the institution of a temple for worship Hereafter I shall expound the festivals connected therewith

*In Parmasamluta of the Pancharatra the
Chapter XXI entitled (Snapan) Bathing*

CHAPTER XXII

1 O Brahman! now listen to the ordinances regulating the festivals to the God, already installed in temples, their legitimate occasions and the indications therefor

2 O Kamalōdbhava (*lotus-born*)! *these* festivals to God are of two kinds the first for the purpose of a holy ablution, and the second for consecration of the temple

3 When the lotus-eyed Vishnu is installed by people in a temple intended for Vishnu, the deity should be carried for the bath to where there is a flowing river if there should be one

4 Even though well installed, the Supreme God is pleased only when festivals are celebrated, ablutions are given at the end of these, and the deity is brought back to the temple, not otherwise, O Padmasambhava!

5 Beginning with taking out the deity to the bathing place up to the going to the final bath, the worship conducted, in accordance with the ordinances therefor, constitutes Vishnu worship

6 First of all, cause a festival of twelve days to be celebrated with dancing and music, if desired, the duration may be longer

7 Having listened to casual words spoken, having consulted omens, and having understood the indications of other signs, make the commencement of the festival

8-9 When the day, the presiding asterism and the hour chosen happen to be auspicious, at a moment when all round in the immediate vicinity of the patron, auspicious indications appear, then begin the festival to Vishnu *S'arnam* (carrying the bow)

10 When the *nakshatra*, in which all these qualities combine, is found, celebrate an elaborate festival on the day previous

11 Adorn the directions with pennons held aloft at the end of sticks, festoons and lamps on posts

12 Worship deities all over, specially those of the directions, with *bali* offered of cooked food and other articles

13 That evening offer a great *bali* offering at the outskirts of the village, to the sound of conch and drum, and, with the assistance of the inhabitants of the village (*mahajana*)

14 Scatter round, in all the pathways, food and drink of all kinds, as also in groves, on the borders of forests and temples

15 Having thus offered the great *bali* offering and having celebrated overnight a great festival, the *acharya*, getting up early in the morning and having bathed, should offer worship to God

16-17 At the end of all this, bring out the image of God for the purpose of *yatra* (*jatra* or festival) For this purpose the image ought to be of gold, silver or copper, and no other material is acceptable for this purpose It must be small of body, beautiful in features, and provided with conch and discus Bring also a car or elephant, as the vehicle for God for this festival

18 21(a) The *Guru*, at an auspicious hour, having brought together experts in various musical instruments, a large number of body servants, umbrellas, flags and canopies, various kinds of drummers using drums, tabours and cymbals, artisans (*silpis*), servants, dancing-women and women-servants of the temple, with four of his disciples accompanying him, should obtain the permission of the excellent Brahmins assembled, and then, going round the image of God and placing himself in front of the image, he should announce slowly let the *tirtha yatra* (journey to the bathing place) be performed

21(b)-23(a) Then, having destroyed the material body of the image, and having created it anew as prescribed, invoke the deity into it as was explained for occasions for worship Then, contemplating the deity thus invoked, and, having presented water for washing in the manner prescribed, cover the image with a large piece of cloth with new-cut ends,

23(b)-26 Let him himself bear in his right hand the image, keeping himself silent as he does so, and, accompanied by the four disciples, let him go out of the sanctum, let one of the disciples carry a water pot, one an umbrella opened out, another, the things required for worship, and the fourth, the cooked food (*havis*) Going out with band playing but himself silent, and, having reached the place where the car or elephant is waiting, let him place the *Garuda* on this (car or elephant), get up himself with the other four without fear

27 All of them being silent, wearing their upper garments and otherwise decorated, and, surrounded by the people (*mahajana*), let them proceed to where the river is

28 Having made first of all a round of the village outside it, saying the *dig-mantra*, let them go out of it (to the river) within a distance of one *yojana* ($7\frac{1}{2}$ miles) Beyond that, one should not go (for the river)

29 In between make festival with band playing, music, dance, and other sounds, carrying the deity on various vehicles for the gratification of God

30 Having got near the water, make first of all an altar Having got down the image from the vehicle, place it on the altar

31 In a place free from people, offer cooked food and sweet gruel to God, and then, water for washing the feet and for the holy sip, and then present water for washing the hands

32-33 Having remounted the image on the elephant saying the *sarva-mantra*, take it into the river, then, having, with the *vari-mantra*, invoked all the holy waters, all round the God in the river, and, taking hold of the image, let him take three dips in the water pronouncing the *mantra-parameshi* Having approached the altar, offer to the God water for washing the feet and for taking the holy sip

34-36 Taking the *kusa*-bunch in the hand sprinkle water over the God with senses under control, pronouncing the *pancha-mantra* Then again, taking the image into the water, and having got the Brahmans to recite the *mantra-aghamarshana*, let him bathe, with all the people Getting on to the

bank of the river and bringing the image back, let him offer worship with sandal and flowers, having offered water for washing feet and hands, and presented offerings in the prescribed manner. Having come to the end of this, bring the image back to the vehicle as before.

37-38(a) Having mounted the image of Hari, as before, let him return without delay, reaching the temple the same day, as else great evil will befall the officiating *acharya*.

38(b)-39(1) Having returned by the same way and then having entered the sanctum, let the Supreme God enter the mūn-image (*mūla-bimbam*), by reciting the *sarva-mantra*.

39(b)-41 Having invoked God into water, continuing sandal and flowers with the *mantra* proper, let him bathe, with that water, that image (*bimba*) at the end of festival as at the beginning of the water journey (*yatradau*). Having done all this and having offered worship, let him present water for washing, and then, having made obeisance, let him close the sanctum and go out as he pleases. Let him then gratify Brahmans outside with food and drink.

42-44(a) Let him ask the Brahmans, thus pleased with food and drink, to recite Vedic verses invoking blessings. Even then let the *acharya*, along with his disciples, be dismissed after the presentation of *dakṣiṇa* (fees). I have in this manner described to you the festival of bathing in holy water. I shall also describe now, the second kind of festival of *Śarṅga* (Vishnu with the bow), which, as already said before, was in connection with the construction of the temple.

44(b)-45(1) When the temple becomes dilapidated, or when the sanctum of *Hari* needs repairs, or the image has broken or decayed by age, the *yatra* festival to God must be performed.

45(b)-46 With new wood of auspicious trees, having constructed, to the East or North, a square house with well protected entrance, place in the middle of it a wooden seat.

47 On the seat, place a small metallic image, with four hands and artistically made, fix it to the seat so as to be unshakeable.

48-51 Then, on the auspicious day arriving, having gratified Brahmans of excellent character, and, having performed a propitiatory ceremony at the end of the recital of *ṣuṁvāha* (*mantra* for a holy day) for making the place pure, get first of all a big vessel of gold, silver or copper, and place in it gold and jewels to the extent of your ability, then make the sandal and flowers etc., and all around pure by clean water, and then decorate all round, and then offer worship to God most elaborately. At the end of the worship let the *acharya* proceed to the new built-house.

52 Having adorned it all round with sandal, flowers and shoots of plants, and then, having entered inside, let him contemplate upon his own soul.

53-56(a) Having then contemplated the seat of *yōga*, and the image on it, in the manner described already, and, invoking the deity first of all and then made arrangements for protection, then let him go out. Going to the doorway of the temple, the officiating *acharya* should ask to know, from the architect staff, how long the God should reside with difficulty in the temporary structure. This the learned should wish to hear. Then he should not fix a time nearer than what they estimate. The time however should be fixed by those men if it is over a month. If shorter than that, nothing is wanted.

56(b)-58 Then taking the vessel with him and entering the sanctum, let him invoke God Purushōttama into it, by pronouncing the *sarva-mantra* then, contemplating the time fixed by them, and then, carrying on his head carefully the large vessel, and going round the sanctum rightwise, let him proceed to the new home for God.

59-62 Having gone round this as well, let him enter the shrine with his senses under control. Having then intimated to the Brahmans the time fixed, and having obtained their permission, then let him contemplate *Harī* with the *pañchō-panśad-mantra* first, and then with the *sarva-mantra*. Having prayed for His presence, and, presenting water as before for washing, let him do the other ceremonies, with the appropriate *mantras*, along with the fire rite. At the end of all this, provide every one assembled with food as also money.

gifts, according to means, getting them to pronounce their benedictions. The placing of gems, stones etc. under the seat of the image, should not be done in this case by one who claims knowledge of the *mantra*.

63-64(a) What is important in this case is the placing in the manner detailed above, therefore, with minor accessory things and without the burying of gems etc., let the installation be made as if in a place of residence without conveniences, for the accomplishment of one's object.

64(b)-65(a) When the temple or sanctum is again ready, let the image be placed in the water-vessel, carried back and duly installed in its former place.

65(b)-68 If the image should have decayed, then the *āchārya* having obtained the permission of the Brahmins, placing himself face-eastward and imagining himself to be *Vishwakṣēna* (the guardian-deity), proceed near the image and pull it out with the assistance of servants. Let him take charge of all the *mūla-ratnas* (gems etc. buried under the image). Carrying the image in a vehicle to a great body of water, let it be deposited in the middle of it contemplating the while *Vishwakṣēna*.

68(a)-69 Having got another new image made with all its features beautiful (as before), let the *acharya* get through all the rites prescribed in the *tantra* (*Panchaiatna*) beginning with the placing in the water and stopping short of invoking the deity into it.

70 Having done this, let the platform be made, having buried under it three gems to be placed there. Then again place the image on the platform and make it fast.

71 Having then contemplated the seat of God, as also the image, invoke into the water-vessel the God in the out-house.

72-74 When the auspicious hour has arrived, let that image be not wished. In case, however, the main image is not lost or damaged, let him get the building constructed all round, and, having it purified with *panchagavya* etc., and calling up the God from the water-vessel let him invoke

Him into the image In case of images broken or decayed, or otherwise made unfit by contact with dirt, reject it altogether otherwise do not pull it out

75 In this manner I have explained to you the two kinds of procession festivals to God in the proper order What else would you wish to hear from me ?

*In the Paramasamhita of the Pancharatra
Chapter XXII, entitled Yatra (Festival)*

CHAPTER XXIII

1 *Brahma* —Please tell me how the image should be, in respect of its features, with all measurements connected therewith, also the position of the organs as also the features of the pedestal platform

2 *Parameśvara* —I have already explained that the material for images may be gold etc. Having first of all cleaned these, let these images be made by expert artisans

3 When the gold is all melted together, make it into an ingot of uniform thickness all round. Such an ingot is acceptable for an image of God, as otherwise the image will bring no good

4-5(a) Khadira, Pīnasa, Madhukā, Sandal, Sarala, Dēvadaru, Jati, Asanā, Tīmīra, Chindira, these trees are considered acceptable among trees

5(b)-6(a) For auspicious images, the pieces of wood ought to be straight, close-fibred, symmetrical in shape, without knots, uninjured, heavy, full grown but not dried

6(b)-10(a) A stone dug up from ground well known for good stone, clean and cold to the touch, but without flaws of any kind, should be chosen. That which gives a broken sound is unacceptable, and is to be understood as impregnated with other substances, it is easily broken. Stones are of three kinds, according to locality, and are said to be of different colours. Those stones are inauspicious which show, when dug up, the figure of a crow, an ass, a monkey, a dog, a snake, a scorpion or a bandicoot, on the dug up surface. If, in some other stones, flaws appear in nature, that stone is to be understood as *ashlagarbha*, and is destructive of the whole family (*kula*)

10(b)-11 If the stone shows the signs of the conch, discus, mace, lotus, umbrella, festoon and elephant, or lion, swine, deer, *śiwatsa* (sign like a curl of hair), elephant-goat or water pot, such a stone is auspicious

12-13 (a) If the stone shows when washed other signs auspicious or inauspicious such a stone should be regarded middling when it is evenly heavy all round

13(b)-16(a) If a stone is, in appearance, like gingelly or rice, or sand, except at the lines on the stone, that also has to be counted middling. If through the mason's carelessness or due to exposure to wind and sun, the stone shows itself defective though free from other stones, pieces of wood or sand, and there is no evidence of impurity by smell, colour, touch or sound, that stone is auspicious for all classes of people

16(b)-17(a) Even earth has to be tested in the same way as detailed above and, if dug up from a clean place, the material is considered auspicious

17(b)-18 The image of God made in this manner with the good materials described above, and called in the science variously *bimba*, *archa*, *betam* and *pratima*, are of various sizes according as they are to be housed in *prasada* or *bhavana*

19 In this *Sastra*, the sizes of images meant for being carried about, and for those represented in painting, are said to be of three kinds of measurements, O, Pitamaha!

20-22(a) The height, the width and the perimeter are the three measures of an image, the first is spoken of as *unmana*, the next *vimana*, and the last *paramana* in the *S'āstra*. Whatever is measured in this manner with the three measurements, is to be understood as *chitra* (picture), and is fit for worship by the learned

22(b)-23(a) When the size of the image is made one-half, it is called *achitra*, but is yet considered fit for worship. Images etc., made irrespective of the measurements prescribed are called *chitrabhasa*. Whatever is made beautifully, with colours on cloth, walls, etc. for the use of the devout, such are called *bhaktivardhana* (what increases devotion)

24(b)-25(a) Set up beautifully made *achitra* images of half size made of stone or wood for the increase of devotion in women and children

25(b)-26(a) Set up *chitra* images in *prasada* temples, or temples of the *bhavana* class, for one's own prosperity. Worship

images which can be carried about (*jangama*) daily invoking God into them, or evoking as occasion demands

26(b)-29 The dust particles dancing in the sun-beam, bursting through a window (& other wind-hole)—the smallest ones moving about are called *paramanu*. Eight of these make a *kēśa*. Eight *kēśas* make a *likhya*. Eight *likhyās* make one *yūka*. Eight *yūkas* make one *yava*. That which measures eight *yavas* is one *angula*. Twelve *angulas* make one *vitasti* or *talani*. Two *talas* make one *hasta* (hand). Five *hastas* make a *purusha* (man).

30 It is not desirable that an image of Vishnu should exceed five *hastas*, nor be smaller than one *hasta* for a *prasada* temple.

31 An image to be set up in a *bhavana* temple should not exceed one hand. From the Vindhya

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CHAPTER XXIV

(*Beginning of Chapter not available in manuscript*)

2 Even the doing of it by one's own devices, is capable of destroying sin. If one gives himself up to such thoughts, his mind will not entertain what is unrighteous conduct.

3 The senses, by their very nature, roam after whatever is pleasant. Therefore a knowing man should not devote himself to contemplating the Supreme in its true form.

4-5(a) Considering that that form of Achyuta is unrealizable, a wise man should offer worship to that form of His, which is intended for our benefit, contemplating upon it and talking of it, so that his mind enjoys it the while.

5(b)-6(a) Therefore let a learned man, without giving up the form chosen by him, devote himself to offering worship to it, either for the attainment of salvation, or for gaining other benefits.

6(b)-7(a) Let him worship only that form, which I have described to you in the course of this treatise, and not a form which is the creation of his fancy.

7(b)-8 In the ablution of his own body, let him make use of the *Sankh-mantra*, as well as for his own protection in performing *atma-raksha* (self protection), and, as bringing about purity and holiness, in the washing of the articles of worship. Do not use *samudh* (prepared sticks of wood) and ghee, in the fire-rites to propitiate the deity.

9 Contemplate upon Him by day and night in the form already described, till you obtain His grace, which you look forward to, serving always with determination.

10-11 By practice all will happen as described, and there need be no anxiety. By contemplation upon the form of Hari, make it familiar to you always. By that means, devotion grows in you, and, from that, attachment grows and you remain ever attached to the feet of the God of Gods.

12-14(1) Otherwise, the devotee falls away from his position always. By constantly repeating *mantras* relating to the feet of Vishnu, His form shows itself in the *buddhi* (comprehension) of the devotee, and thence devotion to Him springs. All the *mantras* are intended to gain *bhakti* (love of God), and all worship has the same object. Contemplation and complete attraction (*pramadhanam*) both alike are means to devotion to God.

14(b)-17(a) When one gets to love Hari with great fervour of heart, in things acceptable as in things the opposite, that one is he who is called a devotee of God (*Bhakta*). Whoever considers the good that comes to him as God-given, and, not gained by his own efforts, he is a devotee of the Supreme Vishnu. When one regards the evils befalling him as the result of one's own acts in the previous existence, such a one is accepted as a devotee of Vishnu.

17(b)-18(a) For the growth of *Bhakti* in this wise even a learned man should offer his devotion to God possessing forms, otherwise the desired good will not result.

18(b)-22(a) This God, though He transcends the forms already described by me, from the undistinguished (*avyakta*) to the embodied (or possessed of substantial body), should be regarded as possessed of body, thought produced. Understand His form as the result of the combination of all objects of existence, brought about, as an act of grace to His devotees, and not as existing in very truth. At first, contemplate His form as in truth existing, carrying weapons and wearing ornaments, dressed in clothes and possessed of bright shoulders. To people still leading the life of works (*karma*) this is the form of Hari for daily worship, and no other.

22(b)-25 If one has turned back upon works, and his mind is bent on the control of the senses, then, let him worship *Purushōttama* in the subtle form (*Sakshma-sarira*). His active powers are to be regarded as his weapons, his arms as the directions, his head is to be regarded as the sky, his stomach ether, his feet the Earth, his eyes the Sun, the moon is his mind, as also the life of the embodied ones. He is incapable of being hurt, or being burnt, being worried, or

being dried up. He is eternal, all-pervading, fixed, and is thus worthy of the worship by the wise.

26 That supreme form which is undefinable, and which is without features, no man, even though he be very wise, would wish to worship.

27 Contemplating God as the Supreme *Dharma* by means of *Pranava* higher and yet higher, and then regarding Him as unrealizable, let one keep repeating the *mantra*. Such a one is a wise man.

28 Whenever he becomes aware of His grace, let him then contemplate upon the subtle body of God, with his senses fully under control.

29 O, Padmaja! Even though one should have mastered the Vedas with the auxiliary sciences, and should have learnt much by hearing of the learned, he suffers much by being undecided in respect of what to do.

30 A high-souled one, should gain a true conception of the teaching of the *agama* (sacred tradition) and hold it in mind by the application of all his learning and pure discernment, and should never do anything to let it slip.

31 Even that man of wisdom, by abandoning scriptural tradition, becomes involved in the meshes of the bodily organism, and is given up to suffering somewhere, without the slightest chance of protection from anyone.

32-33 (a) The gross body originating from the subtle body, is indeed the means to achieve devotion. The God who has to be realized by this means, must also be possessed of a gross body like it. Therefore how is it possible to realize the subtle form of Hari by contemplation of Him in the gross form?

33 (b)-34 The form of the Supreme Being, as the Beloved of Sri, which the wise man contemplates upon, actually does become so through various good births through which he has attained to his present existence. I shall now briefly expound to you, O Pitamahā, the method of contemplating *Paramāṣṭi* in the form of *S'ri Kama*.

34-38 Contemplating a golden palace surrounded by enclosing walls of gold, with flooring inlaid with gems and

used by gods attending for service, imagine, in the middle of it, Vishnu (*Vaṅkuntḥa*) comfortably seated on a red lotus, with four arms, benignant and serene, bestowing His grace upon all those who worship Him, and approach Him through the four doorways, guarded by *Dravapalas*, and decorated with festoons. I have already described to you who, His worship pers and attendants, are (Such a wise man adopting this course of worship) attains, in a comparatively short time, Śrī (Prosperity) unchanging

*In the Paramasamhita of the Pancharata
Chapter XXIV, entitled "Vidvatpūjā"
(worship by the learned)*

CHAPTER XXV

1 Brahma —To people who are unable to worship you by means of *gnana-yaga* (path of wise contemplation), but who are still ever devoted to you, what indeed is the best course of worship for their ultimate good?

2 Paramah —To these is prescribed as Dharma (duty), O, Kṛmlasana! the visit to holy places, in the manner prescribed for devotees of Vishnu

3 Even those, who are possessed of knowledge, but have not given up life (as house-holders), and still desire to pursue the best path of *Dharma*, should visit holy places all round

4 In whatever place a man's senses attain to serenity, that place is to be understood as a holy place, destructive of the sins of men

5 The manner in which those places should be visited to bring about the growth of devotion in the pilgrim, I shall describe to you with a view to the good of the world

6 Those holy places which can be visited in one day, or even two days, do not gain for the pilgrim, holiness, while those requiring three days and more, bring him merit

7 A holy place nearer than ten *Yojanas* (leagues, about 75 miles) is not productive of merit. The greater the time and the longer the distance, the greater is the merit of the pilgrimage

8-9 Even with the length of time and distance, if one happens to go on other business, or for pleasure, or, if through some delusion the place is held in small esteem, or, if a holy place happens to be visited in the course of business, or at the expense of another, by a foolish man, such visits bring no merit

10 Even in undertaking a pilgrimage if the pilgrim happens, for some reason or other, to lose esteem for the place, by foolishness arising from growing nescience, even then the pilgrimage brings no good

11 Therefore a man should make the pilgrimage, on his own responsibility, and, with the fixed purpose to gain merit, with a mind serene, and without thought of other business

12 One who is able, should provide his food, else earn his food by begging. He should never accept food which is supplied with a view to gaining merit

13 To a pilgrim, means of living is provided only to the extent of keeping his body from becoming unfit. This is laid down for all cases of pilgrimage by men, as it is understood by people

14-15 Rivers that flow into the sea, and places where they join the sea are holy places (*tirthas*). Wells used by sunily people, temples on the tops of hills, places dedicated to gods, inaccessible and fearsome forest-hermitages in the occupation of sages (*Siddhas*), places possessing vestiges of gods (*Dwankasas*) are also such

16 Holy places on the Bhagnathi and Sarasvati, are found along their course down to the sea, they are particularly holy for men

17-18 Holy places there are in *Kurukshetra*, and on the *Salagrama* River (R. Gandari) so also on the *S'ri-parvata* (*S'ri-Saivism*) and in the holy *Kumari* (Comorin). Other holy places are the bridge built by Rama (*Rama-selu*), the holy place of Gokarni, so also *Suipiraki*, *Pushkara*, and *Naimisa* (forest)

19-21 (a) Among the holy places, places dedicated to Vishnu are the most holy is our highest conviction. A wise man, having reached any one of the holy places, should, first of all fast for three days, or at least for one day. If one is unable to do so, he should live on alms or roots and fruits, and, keeping silent and giving himself to contemplation, let him devote himself to offering worship by repeating *mantras* inaudibly

21-(b)-25 Having bathed and taken the holy sip with other pure water thereby becoming pure, one who knows the *mantra* should imagine the seat of yoga-contemplation in water, and mentally invoking God thereon, should offer, with that same water, *padya* (water for washing feet), *achamana* (holy sip) and *arghya* (water for washing one's hands). Then imagining the water flowing from God's feet as falling on his own head, let the devotee of Bhagavat take his plunge in silence in the holy water. Sprinkling the water over his head with the *panchāṁśad mantra*, 1 thousand or a hundred times and then, having got through all the prescribed rites for a holy bath, and having offered water-oblations to the gods, let him then take earth from holy place, having given *before*, money *for* gesses to the extent of his means. If he rubs his body over with that earth in his daily bath, he becomes pure.

26 Bringing the water from the holy place, a Vaishnavā if desiring purity, should sprinkle it over himself, one day or three days.

27-28 A wise man will listen to the *Itihāsas* in the holy place, even making the effort to get the chance of doing so, as these are arranged to be read from generation to generation, as conducive to devotion. By hearing let him learn the features of the *accomplished initiates* who had lived and passed away, so also the wonderful exploits of the gods and sages.

29 Let the gods of the holy places be borne in mind, both inwardly and outwardly, by the pilgrim. Wise Vushnavas are always devoted to their own duties of devotion to Viṣṇu, as else they would not be Vaishnavas.

30 In whatever *manner* one should conduct himself when one has arrived at the holy place as detailed above, the whole set of acts is called the mode of the pilgrimage. Let it not be regarded as service imposing hardship.

31 A man should take for company, when he goes on pilgrimage those better than himself or those who are equal, to the number of one, two or three at the most, but never those inferior to him.

32 A wise man will make his pilgrimage with those who have renounced life and have attained to the control of their senses. In the course of the pilgrimage let him give them proper treatment (due to their station in life)

33 Whatever men give up their all, and with shaven heads and dyed robes wander the world over, they are my dearest ones

34 Therefore a Bhagvata (a worshipper of Bhagavat or Vishnu), should render service always unto them only. Service rendered to them is service rendered to God

35 Giving to them begging-bowls etc., with full devotion, and getting in return instruction from them, a wise man becomes the most beloved of Vishnu

36 Do nothing unplesing to the residents of those holy places nor to the gods of the place, nor to the creatures all round

37 Whatever is the season for pilgrimage to a particular holy place by good people, one should go to those places then, if one is unable to do so let him visit the place at the *parvas* (new moon and full moon days)

38 Visit the principal ones among the places, on the twelfth day of the month *S'ravana* (month in which the sun is in Leo), or when the sun enters each house of the Zodiac. To other holy places there is no fixed time appointed

39 Otherwise, to *yogins* devoted to Vishnu, who lead a wandering life on this earth, all times are prescribed as suitable

40 Whichever holy place gives one's mind serenity on reaching it, a wise man will stay there long, with a fixed determination to carry out his vow

41 Wherever one's mind does not attain to serenity, even after reaching the holy place, let him not stay there long, even if it be one of the chief places of pilgrimage to devotees of Vishnu

42 Even under great distress, a man devoted to Vishnu should never accept even a little of money, from small minded men, for daily existence

43 A wise man should not accept alms in a holy bathing place, but he should go out and first beg enough to sustain himself

44 Where great crowds gather, amidst bad people, and when one is in great danger to life itself, one is permitted to eke out his existence somehow

45 A wise man will go on his pilgrimage, muttering *mantras* sacred to Vishnu. He should also engage himself in reciting stories relating to Vishnu for the delectation of his companions on pilgrimage

46 Having gone to assemblies of people, full of every thing desirable and of high character, stay there only till one gets what is wanted and no longer, if that one is eager to gain the benefit of the pilgrimage

47 A wise man even though he be given to enjoyment of holy places, he should give up playful acts there, such as clapping hands, joking, laughing, playing at dice and sexual indulgence

48 If one indulges in these in the course of pilgrimages undertaken by him, all the benefits arising from the pilgrimage will be appropriated by *Brahmarakshasas* (evil spirits into which Brahmans are transformed for lapse in the conduct of holy rites)

49 To those going on pilgrimages there are great benefits, namely, faith in the path of devotion, and adequate knowledge of meditation on the Supreme

50 One who goes round the world on pilgrimage bent, obtains the highest benefit desired, he will not be troubled by sins

51 He obtains great knowledge and recollection of anterior births. He knows how to avert evil, and obtains the grace of the God of Gods

52 Therefore a devotee should, by all efforts possible, perform pilgrimages for the attainment of the desired end. That is the supreme good

In the Paramasamhita of the Pancharātra
Chapter XXV, entitled pilgrimage (Yatra)

11-12 (a) The first sea is of salt water, the next is the sea of sugar-cane juice, then liquor, curds, and ghee, then milk, and fresh water last of all. These seven seas are like the divisions of land placed in order.

12 (b)-13(a) Among the land divisions, in the middle one are mountains called *Vaisha-Parvata*, with many peaks and of great height, and stretching out from sea to sea. In between there are divisions called *Varsha*, and various *Janapadas* (inhabited regions).

14 (a) In these *Varshas* are also hundreds and thousands of cities, villages and rivers.

14 (b)-15 In the middle of *Jambudvīpa* there is a great mountain called *Mēru* of golden body, decorated with jewelled peaks of great variety, that mountain possessed of various wonderful places is the pleasure-ground of the Gods.

16-17 (a) The river *Jambu* (*Sanpu* or *Brahmaputra*) flows round the root of the Mountain *Mēru*, to the south of which is placed the *Jambā* (*Engenia Jambolīna* or rose apple) tree. Very high, very extensive and producing all that one would desire.

17 (b)-18 (a) Around *Mēru* lies extensive land divisions *Ilavāṭī*, the inhabitants of which live on the fruit of the rose-apple (*Jambu*) very high, very extensive and producing all that one would desire.

18 (b) To the north of *Meru* are three mountains making land divisions.

19 These are *Nīla* (Blue), *S'vēla* (white), *Tṛṣṇiga* (three-peaked) each slightly smaller than the preceding one. The first land division is called *Ramyaka*, and the next one is *Hairanya* (golden). With the *Uttara Kuru* these make three land divisions, O Lotus-born! To the south of *Mēru* likewise, are three mountains making land divisions.

21-22 (a) These three are *Nishada*, *Hēmakuta* and *Himāśaila* (*Himalayas*) making the three. The three land divisions are *Hari*, *Kimpurusha* and *Bharata*, diminishing in size in the order named,

22 (b)-23 To the east of Mūru however, lies the Grindha madhan Mountain, extending from the Nila to the Nishada, and to the west lies Malyavin. Outside these two lie Bhadrastva and Kétumala respectively.

24 The great land division (dvīpa) in between, is ten lacs of *yojanas* (*prayuta*) in length. In the smaller land divisions of these live men of various forms.

25 To them length of life, courage and strength are different. Among the mountains of these divisions live *Yakshas* (demi-gods), *Pannagas* (snakes) and *Rakshasas* (demons).

26 The southern land division is called *Bharata*. It is divided into nine divisions by the waters of the salt ocean, flowing in between.

27 Following these divisions are mountains and rivers innumerable—so innumerable that even yous will not suffice to count them, O Lotus-born!

28 Placed in the midst of the salt ocean are many mountains with wings. There are also many small islands inhabited by *Mlecchas*.

29 Among the other six land divisions beginning 'Sika dvīpa', there are innumerable mountains and divisions, rivers etc. in hundreds and thousands.

30 In these large divisions live men of righteous conduct, of settled age, so also animals, birds, wild animals and crawling creatures.

31 Kings there are observant of duty, of merciful conduct and ever without hostility produced by desire, anger etc.

32 The people are devoted to giving to those in need, possessed of learning and free from coveting what belongs to others. They are not given to doing evil to others, nor bringing sorrow to others.

33 There trees and plants bear abundant fruit, and provide all that one may wish, the cows yield plenty of milk, and people are free from vices (such as dice).

34 In the middle of Pushkaradvīpa lies the mountain *Manasottara*. The guardians of the directions beginning with *Indra* are in residence there.

35 The seas are infested with aquatic creatures such as *makara* (sharks) *tinu* (a large fish), *nakia* (crocodile), *kārma* (tortoise), *naga* (snake) and *dantimah* (elephants of the sea, hippopotamus)

36 The creatures of the sea are far more in number than those of the land, and they live upon sea-water unobstructed

37 Outside the fresh water lies, O Brahman! the mountain Lokaloka surrounding the Earth completely, and lying quite outside of it

38 On the nearer half of this mountain, sunbeams play On the other side is eternal darkness, and hence the name Lokaloka (shining and dark) for the mountain

39 In this manner is described Bhumī, rich in mineral, where embodied human beings do good and bad deeds

40 Set over the earth is the world of air (atmosphere) This is of seven divisions of *Manus* (air) set one above the other

41 In this region are clear-bodied planets, the asterisms, stars the Great Bear (sages or *Rshis*) They exist there undisturbed, with bodies of light

42 There live in happiness, moving about as they please and unobstructed, *Yakshas*, *Vedhyadharas*, *Gandharvas* and *Kumaras*

43 This atmosphere is of seven divisions of equal height Sitting on the top of this, the Great *Rshi*, *Dhruva* by name, keeps it turning round

44 The third division is the world of light, and is known as Svargaloka where live in happiness, by the thousands, the Devas called *Vibudhas*

45 There also live so many groups of thousands of Devas with the heavenly ladies, called *Apsaras*, in their aerial cars, moving about as they please

46-47 In that world live, under the protection of *Vasava* (Indra) the *Idityas*, *Vasus* and *Rudras*, *Sadhyas*, *Ribhus*, *Kinkaras*, *Karmadevas*, *Pitrs* of various kinds drinking the most excellent nectar placed in the middle of *Chaitaniandala*

48 There live everywhere in this world *Dēvas*, brilliant with shining bodies of light, in eternal youth, living to the age of a *Kalpa*

49 Their cows yield all they desire, and the *Kalpa-Vṛkshas* (wish-yielding trees) always fill them with all that they wish, of jewels etc

50 These three worlds just described to you are attainable by good deeds, and are lost, when the good results of the deeds are exhausted

51 There are four other worlds above, which are attainable by *gnana* (sacred knowledge) alone where reside the great *yogins* who have risen to the position by practice of *yoga* (meditation)

52 In the fourth world of the *Mahar-loka* people live to the age of ten *kalpas*, fulfilling their desire the moment they wish, they are devotees of Vishnu, having gained complete control of their senses

53 In the fifth world of *Janaloka* people live in happiness to hundred *kalpas* in age living upon deep meditation alone, having gained complete control of their senses

54 In the sixth, *Tapo'loka*, live *Siddhas*, in perfect control of their activities, to the age of one thousand *kalpas*, in an effort to conquer the great *Bhūtas* (the five material elements)

55 In the seventh, *Satya-loka* people called *Pradhyanas* with complete control over their senses, live to the age of ten thousand *Kalpas*, having accomplished all their wishes and therefore free from any wish

56 Even there lives Brahma expert in the creation of the worlds, being therefore called *Brahmaloka*, where you reside

57 Going to these worlds is the result of good deeds, while the result of evil deeds is going to the worlds below

58 Down below the earth are the great Hell-lands (*Naraka-Bhūmayah*) of various forms and inhabited by *Pisāchas* for those of sinful deeds

59-60(a) The first among them is *Raurava*, the next *Maharaurava*, then *Kalasūtānam*, then *Panchakāshīnam*, then come *Tānūśānam* and *Andhatānūśānam*, thus making the six, O Pitarāma!

60(b)-61(a) Having gone through these worlds, passing through which is full of acute suffering, all embodied beings suffer the evil effects of their bad deeds

61(b)-62 Beneath these lies the hell well known as *Avichi* hell. That is the place of residence of *Danava* chiefs, and the place to which condemned people are taken for punishment. In this manner I have described to you the creation of hell-worlds.

63 Outside of this mundane egg, *Vēdha* (Brahma) remains, having created this in this manner. Outside of where he is, is *Tējas* (Buddhi).

64 Outside of this *Buddhi* is *Avyakta* (the undistinguished). Outside of *Avyakta* is the Supreme *Purusha*. The external *Viśudhēva* is Vishnu formed of the five powers.

65 There is nothing outside of this that exists, O Pita mahā! He is however, without beginning and end, and has no measure.

66 By His wish, creation attains to blossoming, and, by His desire, it shrinks back at the end of each Kalpa of time.

67 The course of creation of the world has been described to you completely, similar other creations, and many times, are made by Him.

68-69 (a) These are unseen of one another, but seen of those who are given to meditating upon Him. These worlds are uncountable in number. The beginning and the end of these worlds, and their various forms and transformations, are His creation playfully brought about.

69 (b)-70 As in the branches of a tree are found innumerable fruits, so understand are the worlds in Him. The Supreme God is changeless, but creates by the process of changing.

71 Seeing the conditions of life in living things, He remains as if it is all sport. In this manner, I have now described to you the nature of creation.

72-74 (a) In this kind of creation, embodied beings move about in life. Having gained the higher life, sometimes they go down to middling condition again, and then again to the lowest, as the result of binding deeds of their own. All these conditions of life, O Brahmin!, which are experienced by men only in life, are destroyed when the results of works are exhausted, but not so the life beyond, nor is it free from suffering.

74 (b)-75 (a) In that life beyond, whatever is attained by the grace of God is taken to have been achieved by oneself, and thus, bringing about destruction down to the roots, one attains to nothing of permanent benefit

75 (b)-76 Therefore, taking note beforehand of what brings sorrow or evil, one regards himself not his own master, and thinks of God as the creator and ruler of the Universe. To one who is not a devotee of Vishnu, there is no escape from the enemy called *Samsara* (life in this world)

77 To a man not devoted to Vishnu, even in life there is no lasting happiness. Falling under the control of the senses, he is not able to get over worldly life

78-79 (a) By enmity to senses alone, can one get over the bonds of worldly life. By means of that enmity to the senses, one should devote himself, at all times, to Janardhana, the God of Gods. By this devotion one attains his wishes

79 (b)-81 (a) Those devoted to Vishnu are superior to animals, men, Dēvas (Gods) and Yōgins (people always meditating God) in all worlds for certain, as the Dēvas are to men, as Hari is to the Dēvas, as the Siddhas among the Yōgins, as Hari among the Siddhas (the accomplished)

81 (b)-83 (a) Seeing the vast, the impassable and the long existing conditions of this world, the Supreme Being remains happy in the highest heaven. As one sees with ease, the lotus seeds of a rosary in his hand, so in the same manner, the Supreme God sees the seven worlds

83 (b)-84 As long as the world lasts, so long does Brahma exist. When his life reaches its fulness, all creation comes to an end. All created things reach back to their cause (*Karana*) each its own, always

85 (a) These causes (*Karanas*) get absorbed in *Avyakta*, this in itself is absorbed in *Paramatma* (the Supreme Soul)

85 (b)-86 (a) A thousand less six (994) *yugas* make a day of Brahma. His night is also of the same length, and is called *Sankalpa*.

86 (b)-87 (a) A year of man is to the Dēvas one *nadika* (about 24 minutes), twelve thousand of this measure make one year of the Dēvas

87 (b)-88 In every *Yuga*, *Kalpa* and *Manvantara* creation takes place. When, by this measure, creation takes place a hundred times, the Supreme Purusha draws in all creatures and remains by Himself alone.

*In the Paramasamhita of Panchatatra
Chapter XXVI, entitled Ioka (Universe)*

CHAPTER XXVII

1 *Brahma* —The duties which you have prescribed to us here and there commingled, these, O God of Gods ! please give to us in order

2 *Paramah* —Glad I shall be to recite to you in order, all that you have to do the duly duties, the occasional ones for specific purposes, and those intended to gain a wished for object

3 First of all one should get up, then he must pronounce the word *Narayan*, then, carefully turning to the East, make protection for himself

4-10 (a) Revolving in mind everything as having been created (by God), by the combination of elements forming the body in due order, then get down to the earth, and go out as usual before. Then having thrown off the wastes in the body, in the manner prescribed for clearing these, wash, with water and earth, both hands and feet, and then the face, then, having cleaned, in the manner prescribed, the nose, the eyes and the ears, chew the tooth stick and wash the mouth. Then, having taken the holy sip in the manner ordained and having taken the water for a drink and wiping off the face once, and then again, taking the holy sip once again, sprinkle water over yourself as directed. Then, throwing the water round you, offer the water oblation due in the morning. Then again wash your hands in water, make an incantation of the *Pancha-mantra*, and then circumambulate God. Thereafter, having broken silence by speaking to a Brahman, break your vow of silence

10 (b)-12 Even if one be poor, he should not give up what is auspicious to himself, namely, sandal, flowers, the two *mantras*, and the top-knot, which is strength-giving, as also looking-glass, collyrium, some protective talisman, and betel and nut for chewing (*mukhavasam*) when available. Then

again one should wear the ornaments and weapons prescribed for him. Having first done all these, then let him proceed to the performance of his duly round of worldly duties.

13-14 A wise man who wishes success in whatever he does even of worldly work, should sit pronouncing the *mantra* of the earth (*Kṣiti-mantra*), he should move reciting the *Vāyu-mantra* (*mantra* of air), he should speak with the invocation to the *Ākāśa* (ether), he should see things invoking Light (Agni), and he should touch water whenever necessary invoking the *mantra* of water.

15-21 When the time for worship has arrived and the articles for worship are ready collected, having cast off things which he had worn and bathed, and then offered the water-oblation to the Gods, let him go to the place of worship. When there, having made himself formed of *mantra*, let him imagine the place and the vessels in it as being made of gems, and the chapel itself of gold, and the water brought for worship as brought from holy places. Having fixed upon the place for throwing the cast off things outside of the outer circuit of the temple, let him fill first one vessel, and then another, with water. From out of one of these, let him do the feet-washing and the taking of the holy sip, and from the other, the bathing. Similarly water for washing hands and feet, fill another vessel with things needed for worship. For all purposes fill another large vessel with water. Let other vessels for sandal etc be placed fixed in their position. Placing the things needed for the fire-oblations to the right of the fire, and then making the seat and the circumambulating space all right, and then, taking in the hand sweet-smelling flowers, invoke the supreme God.

22 Then let him place the flowers etc in the hand on the seat and then pray that Vishnu be present thereon from the beginning of the worship to the end.

23-25 Then let him offer worship, in the prescribed manner, and surrender himself to God. Then let him pray for the return of God in the manner of invocation. Then having cleaned the place and the vessels, and, having made

the *balī* offering outside, let him offer to Viṣṇurākṣaṇa, the cast off apparel of God, with worship. Then, having taken the holy sip, let him take his food with other Vāṣṇava guests to the extent of his ability. In taking the food, let him do so as *Agni* (fire), the food itself being *Soma* (moon).

26-30 Having then taken the holy sip, let him contemplate the senses (*indriyas*) and the elements (*bhūtas*, in mind, after his hands and feet had become dry after the washing, or else touch them with the appropriate *mantras*. Let him spend the rest of the day in discourses upon stories relating to God or, in doing work which is not opposed to righteous doing. When the evening has arrived let him perform the evening rights of worship. A wise man will thereafter recite prayers in praise of God. Having then taken his food and the holy sip at the end of it, when night comes on let him install God in the *ākāśa* of his own heart. After having offered worship to the Supreme God, again let him go to sleep happily, adopting the course of involution. This is the accepted rule of life for the family man among the worshippers of Viṣṇu.

31 To others as well, this abridged course is considered suitable. To 1 Sūdra the fire-rites are not intended, nor the morning and evening devotion.

32 I have so far discoursed on *Pushpa-yaga* (worship with flowers) in this abridged course of worship. Similar abridged courses of other forms of worship I shall now describe to you.

33 One who is desirous of initiation (*dīkṣā*), should go to another who is righteous and merciful, and, propitiating him, let him know what he wishes.

34-35 The teacher, having understood the disposition and the course of conduct of the applicant, should first of all instruct him in the doctrine of this form of religion. Then having formed the *Ghakra-mandala* (the circle of lotus figure) in a clean and sequestered place, and then, having invoked into it the Supreme Lord and having offered worship mentally, he should then admit the disciple.

36-37 Then the expert in the *mantra* (preceptor), having made the circle *mantra-maya* (invoking the various deities by holy invocations) by the process of creation, and then, showing it to the disciple, should first of all make him listen to a discourse on *Bhakti* (devotion), the preceptor, the teaching, and the various forms of conduct prescribed. Again the preceptor should teach him the *mantra* (the mystic text) which has come down in regular tradition from of old.

38-42 (a) Having caused figures to be made of powder, give him initiation into the literature, then give him the instruction, and then again the mode of worship. Then make him perform worship with flowers, the muttering of mystic formulae, and the course of discipline, then give him the formal initiation with the accompanying *mantras* and fire-rites. Then again go through whatever has to be done by recitation and by means of the fire-rite. In the performance of the fire-rite, and in the course of initiation previous, protective rites are prescribed. The third part is the dismissal of the various deities etc. separately. In this manner having got through the three parts of the initiation rites, each part more elaborate than the preceding, a devotee of Vishnu in control of his passions attains to the accomplishment of his wishes.

42 (b)-43 One who wishes to establish God permanently for worship, should first construct a temple, according to his means, of stone, brick or wood, with all the prescribed features.

44-47 (a) Having ascertained that the day of installation is near, having propitiated the architect with money, and having gained self-satisfaction thereby, let him set about collecting things for the ceremony of installation. First of all let him take over, from the sculptor, the new image of the deity by paying him whatever may be due and pleasing him with words of praise, let him then choose a priest of good conduct and deeply learned in the *S'astra* (*Pancharātra*), clever and devoted, giving him money and other things to keep him satisfied.

47 (b)-48 Whatever of other things may have to be got anew, let them be brought together, and then, having got the

ground cleaned up, let him have the eye of the image opened in the prescribed manner

49 Place the image in water, and have the surroundings protected. Then get the *adhiwasana* (preparatory rites) according to the rules laid down

50-51 (a) Then let the wise man install the image on an auspicious day. Having installed the image, give to those who seek, without omission, clothing and food everyday in the usual form

51 (b)-53 (a) To all those devoted to Vishnu, and to those who are learned without exception, provide daily food and clothing so also let all servants and all artisans, be propitiated in the proper manner, as well as the officials, the priests and those officiating at worship. Otherwise great harm will befall one who establishes a place of worship

53 (b)-56 When the fourth day has arrived, having put the image through an elaborate ablution, let the image in festive array go on the *Tirtha-Yatra* (journey to the holy bathing place). At the end of this festival, let him install the God in the temple and cause duly worship being done. Offer should be made of *bhū* everyday, either three times or once. O, Pitamah! this is the end of the installation ceremony. Having thus established the image in this manner, one accomplishes his wishes

*In the Parama Samhita of the Pancharatna
Chapter XXVII, entitled Sangraha (abridgment)*

CHAPTER XXVIII

Chapter XXVIII entitled Anugraha (the gaining of favour by service) relates to acts of worship prescribed for periods of emergencies. It is not translated as the chapter is too much broken to give a cogent account (Editor).

CHAPTER XXIX

1 *Brahma*—In this work (*Tantra*), if there should be any acts of worship which you have not so far expounded, kindly expound them now as I am anxious to know them

2 *Paramah*—Then, as arising from your question I shall explain to you what has been omitted of the works one has to do, in their actual relation to those already described, O, Pitamaha!

3-5 When the pedestal or seating for God is not available, make the lotus-seat by mystic signs (*mudra*), placing the various *S'aktis* (powers or attendant deities) and their garland of lotuses in the petals and the stamens of this central lotus, and then, placing mentally also the guardians of the directions on the outskirts of the lotus, and then again placing the two cardinal letters (*biya aksharas*) in their respective places in the name of the *Dēvatas* and in the *mula-mantra*, proceed to offer worship with this arrangement. The *mula-mantra* is completed, when one's own desired object is declared, as it is in his mind

6 The principal devotee alone should be placed in the heart etc. This is the rule of worship, conducted to gain one's wish, for the purpose of effectuating *shadanga-nyasa*

7 This *nyasa* should be performed at the beginning of worship, in places of fear, in the midst of forests, in rivers, and at junctures when life itself is in danger

8-9 One should keep silent, even by main effort, on the following occasions in offering worship, while at food in prayer, while bathing, in taking the holy sip, in performing the fire-rite, in passing urine, in throwing off excreta, in the performance of worship morning and evening, in the mystical surrender of one's body, in acts of worship, such as prostration before a deity, and in the offering of water-oblations

9 In making protection for the body, in prostration with the body, and in offering propitiatory worship, remain silent even by an effort, as otherwise one cannot gain the benefit of worship

10-11(1) The spatulas should be of gold, silver, copper or *khadira* wood (rosewood) Gold brings power, silver fame, copper peace and *khadira* wood wealth

11(b)-18 Its length must be 12 *angulas*, the circumference of the bottom end should be one *angula* The circumference of the handle should be twice as much, at the neck, the ridge should have leaves The two hollows in the petal should be each one *yava* in depth, and circular in shape The margin round the petal should be a quarter less than the *vishkamba* (the ridge round the neck), the petal itself being one *yava* The handle should be like a cow's tail in shape, and the spout should be shaped like man's nose A knowing man will make the *sruvā* (covering spoon) of equal size with the *sruva* The perimeter of it should be twice that of the *vishkamba*, while round the neck also it should be twice Divide the whole into five parts Two of these shall be the petal, and the rest the measure of the handle Let the surface of the ladle be lower than the snout and round in shape* Let the end of the snout be of the shape of the two lips in their normal position and serve as passage for the ghee Let the bottom be one *yava* in perimeter, and the end half a *yava* In offering food etc of all kinds, one who has control over his senses should first make the ghee offering Having poured the ghee and covering it with the hand utter the *mantra Ashlakshara*

19-23 Uttering the *Paramahansa-mantra*, place the food in a clean place Then make the offering of the remaining food in the manner above described By such service one destroys his sins Having placed the food, with well prepared condiments, and, having sprinkled water over it, a wise man should make God partake of it, with the *Vayu-mantra*, in five offerings for the five *Vayu-mantras* namely *Prana*, *Apana*, *Vyāna*, *Udana*, *Samāna* These are to be understood the five *Vayu-mantras* by name

* Here there is a lapse one sloka and three quarters which are found in Chapter XXIII The translation follows the latter text

24-25 Having offered the food, let Him be given water to drink with the same *mantra*, and let Him be then given water for washing hands. Then, having offered worship to the Supreme God daily with undisturbed mind, let him offer the following prayer when the time for it should have arrived

24-37

Victory to Thee O Lotus-eyed ! Reverence unto Thee
the Creator of all
Let my worship go to Thee, Lord of the senses! the Great
One, the First of all
Thou art the common Supreme Deity, alike to the *Devas*
(friends), and *Danavas* (enemies)
I always seek protection in the pair of thy feet
Thou art the one Creator of all the Universe, and so art
Thou the sole destroyer
Surrounded by the *Gunamaya* (the qualities), Thou art
the Lord of the Universe, as well as its Guide
Men of great minds place themselves under Thy protection,
and cross the ocean of being—a place of endless suffering
Possessed of no form or body, neither weapons nor place
of residence, Thou appearest yet in the form of
Man (*Purusha*) to Thy devotees
Nothing is unseen by Thee, nor art Thou seen by any
There is nothing unattainable by Thee, nor art Thou
attainable by any
Thou art the first cause of all things created, of words
Thou art the highest For *Yōgins*, Thou art the
Supreme attainable and they know not anything higher
Affrighted I am, O Lord of Gods! in this fearsome world
of being Protect me, O Lotus-eyed ! I know of no
other, through all time, and through all space, and,
when the body is left behind, the fear only grows the
greater
Even in other lives, I see nothing other than Thy lotus-
feet to bring me that good which assures me my
ultimate salvation,

The wisdom thus attained, and the position thus acquired,
 may I not lose even in other lives of mine
 Even in the worst condition of existence, if only my
 attachment to Thee is not lost, I shall deem myself
 to have attained the highest end of existence
 May my mind, uncontaminated by desire and fixed on
 Thy feet, remain, in all my births, purely Vaishnava
 in faith, is my sole wish

34 Praying to God duly, with this, and prayers similar,
 announce yourself before God that you are His servant

35 Treat your own body with whatever is left over of
 the articles of worship, and seat yourself on a mat close to the
 platform for worship

36 In the manner that one would make all efforts to
 please a man of great eminence, or a teacher of excellence,
 so should worship be offered to God

37 O, Padmaji! three things are essential to fire-rites,
 namely, *samudhi* (dried sticks of wood), *havis* (cooked food), and
ajya (ghee) Offer duly oblations with these

38 Flowers with sandal, are to be the articles of worship
 to be used, for *Lokapalas* (Guardians of the directions) Fire-
 rite has to be performed on all occasions of worship after
 offering these

39 When a special object is sought to be attained, or on
 occasions of extraordinary character, oblations of cooked food
 are prescribed

39 (b)-43 Neither the fire-oblation with the sticks of
 wood, nor oblation with the *sruva* (one of the ladles) is pre-
 scribed on any other occasion Taking each stick separately,
 throw it into the fire, with all the *mantras* in the prescribed
 order Then offer the ghee-oblation with the *sruva*, and the
 offering of cooked food with the hand At the end of the
 oblation collect the ash mixed with water, and let it be paint-
 ed over parts of the body, for the protection of oneself and
 for the destruction of one's sins, the top-knot of hair, the face,
 the throat, over the heart, on the arms, on the navel and at
 the end of the feet Let this never be done as a mark of

decoration—Let this ash-painting be done with the *mantra* of fire, and in the shape of a mace. This should be of the same form and only one in each place indicated.

44 One should not elect as an *acharya* one of inferior birth. One who desires to gain his wish, should not elect one of bad conduct, even though he be a high-born Vaishnava.

45 If the *acharya* should have to initiate into the *diksha*, many at one time, one course of ceremonies will be enough for all.

46 Let the *acharya* however go through the initiating *diksha* of a novice, and that of one of the twelve *mūrti*s (assistants) in one process.

47–48 (a) Let not the *mūrti*s offer cooked oblations, let the *acharya* do it himself. Let him also offer, in the prescribed manner, ghee oblations to the twelve *mūrti*s (beginning Kṛṣṇa), the twelve powers (*śakti*s), and to Vasudēva and others.

48 (b)–52 Making the ground level after making it wet, fix the peg without effort. Then let a circle be made on the earth of uniform radial length, of twelve *angulas* with the mark of a crab in the centre. Then let the peg be fixed in the centre, with equal length of space all round, then mark the end of the shadow cast within the circle. Mark similarly the end of the shadow cast in the afternoon, and then, by casting the thread between the points, mark the directions east and west. Then, by means of the diameter in between them, make the fish mark and by casting the threads across note the directions south and north.

53 In this manner let the directions be marked out always for the house of God (temple). In the drawing of the circle of worship also this measure is held to apply on a smaller scale.

54 Otherwise let a wise man make out the directions on a large scale from the middle space of the picture, or the central portion of the building.

55 A bachelor should offer, with a devoted mind, worship with flowers. If available, naturally ripe fruits may also be offered.

56 If one is a *Vanaprastha* (retired to the forest in old age) he should offer cooked forest food, that is, root, fruits etc. One who has not become an ascetic should not go from his village to another for the purpose of performing worship.

57 A householder, on the contrary, should perform *japa* (secret muttering) at the time, and then offer worship by contemplation. Doing whatever is accessory to *yoga* practice, let him visit holy places.

58-60 A man who has become a *sannyasi* (ascetic), should spend the four rainy months of the year (*chaturmasya*) in the principal holy bathing places, or in places sacred to Vishnu, containing temples to Vishnu, making the *chakramandala* (the circle of worship). He should make pilgrimage to holy bathing places and offer worship there. He should learn from worthy teachers works on *Pinchiratri* (*tanham*) with their esoteric explanations. When death approaches, he should make efforts even at great pains to attain the place regarded as the most secret.

61-64 (a) In the course of circumambulating a temple, Vaishnavi should not pass the god who wears the cast off apparel (Vishvakṣena, the guardian deity). Go, as far as the Vishvakṣena shrine, and then return to the temple gate. After offering the handful of flowers (*Pushpanjali*) again, and bending a little, uttering "my worship to Thee" with folded hands, he should offer obeisance, in the same manner, to all the attendant deities round the temple. This is the prescribed course of conduct for the initiated, others devoted to worship may adopt whatever course pleases them.

64 (b)-65. In all kinds of worship, the *S'aktis*, *yōga* and *aṣṭavārya*, should be placed outside the seat of worship, as in the case of the placing of the *Mūrtis* in the prescribed order. The guardians of the directions should be placed outside of these in all directions.

66 In the case of initiation ceremonies, the guardians of the compass should be placed outside of these, but each in his own direction. To them worship is to be offered separately with sandal and flowers.

67-68 This is considered *mahayaga* (great worship) capable of giving all that one may desire. This elaborate course of ritual ought not to be adopted at all acts of worship. On special occasions, or at great happenings, this elaborate course should be adopted. In worship intended to attain a wish, this elaborate course is recommended to be always adopted.

69 In all these kinds of worship, if one detail should be wanting, the desired object will not be obtained. Invoke the deity by offering *arghya* (holy water) with devotion, and then offer Him worship.

70 (a) *Arghya* should similarly be offered at the time of completing the decoration, and at the end of worship, every day.

70 (b)-71 Any five of the following is called *sindhya* when combined, and they are water, milk, the end of *kusa* grass, ghee, powdered gingelly, fruit, sandal paste, flowers etc., *haryali* grass.

72-73 Having taken the *arghya* from one vessel into another, present it with both your hands. A devoted worshipper of Vishnu (Vaishnava) should keep ever muttering the eight letters, or the twelve, daily, even though uninitiated, but one uninitiated should never mutter the *Paramahansa mantra*.

74-75 Ignorant people should mutter the two other *mantras* without the *pranava*. For women, children, the deaf etc., a learned man should always offer worship to God with a happy heart. If it should be offered for them alone, it is then the most auspicious. God, the most inscrutable, will not be pleased soon.

76 The deeds that you do are never destroyed, therefore remain free from anxiety. In the presence of a concourse of people, do not offer worship to the God of Gods.

77 (a) Do not talk about worship offered, nor recite the lauds loudly.

77 (b)-79 It is not possible for me to detail to you in full *karma-śeṣa* (the acts of worship undetailed), O Kamlasan (lotus-seated), owing to the vastness of the subject, I have just given you the general account. Whenever there is any doubt, whatever the high-souled devotees of Vishnu, expert in Panch ratra, advise should be followed without entertaining any doubt.

*In the Parama Samhita of the Pancharatra
Chapter XXIX, entitled Karmaśeṣa (duties undetailed)*

CHAPTER XXX

1-3 *Brahma* —O Bhagavan, Vāṁkuntha, Pundarikaksha ! This knowledge I have gained, through Your grace, most completely. All the doubts which had arisen all round, have been destroyed. O Lord of the Universe ! I consider myself the accomplished, only as from to day. If there is yet any sacred knowledge left in this matter, even that, explain to me in full. I am very anxious to know this.

4 *Paramah* —Be it so. I shall recount to you this secret knowledge, O Pitamaha ! Knowledge which has never before been heard by anyone. Knowledge the most beneficial among the beneficial knowledge.

5 A man should serve me with constant devotion, without regard to any benefit being derived thereby, in accordance with the method prescribed in the work (Pancharātra).

6 At the end of worship thus offered, or in the middle of it, with head bent down in reverence, and hand folded before oneself in worship, let one dedicate oneself as my (God's) servant.

7-8 A worshipper should not pray to the Supreme Puruṣhōttama even in times of danger, for food, drink, wealth, children, years of life, power, position. Even though I should daily be appealed to in this manner, I grant none of these if I am not pleased. If I should be pleased however, I shall grant all these without being asked.

9 In this matter, the cause of my grace is not the time, it is not the magnitude of worship, nor is it the suffering of the worshipper.

10-13 I can myself understand the worshipper's good qualities and bad, the merit of the worship offered and the nature of time. I shall myself become gracious, having understood the merit of the worship at all times, and, being graciously pleased, I shall bestow my favour though never quickly.

If my favour is not gained in this birth, it will be in the next, if not even in the next, then in the next following. If one should offer service to me once and gives up service, he will not attain to my grace even in a hundred births.

14 By the ripening of one's good deeds and by the destruction of one's evil ones, I shall show what my grace is to my devotees.

15-18 It is then that my grace reaches him in the form of good to him. His friends increase, his enemies are destroyed, his efforts succeed completely, his ailments disappear of themselves, he has no trouble in gaining food and drink, his cattle increase, he gains years of life, he begets good children, people generally speak in praise of him, thieves do not steal his goods, his power and position remain firm, and he is spoken of as a glorious man. After enjoying unending happiness, death comes to him in proper time.

19-20 Then he attains to another birth in a family of great people. He grows more prosperous by devotion to me, even in that life. After this, he gains another birth even greater than the previous one. In this way he grows better and better from birth to birth.

21-22 (a) Thereafter he attains to the eight kinds of power without any difficulty. In this condition he remains long in enjoyment, being devoted to me. Or else, pursuing the path of knowledge, he attains to *Nirvana* (eternal happiness).

22 (b) It is not true to say that those devoted to me never fall from my grace.

23-24 Even being devoted to me alone as his protector by his own choice, if he should only forget me, even under the influence of sleep-like happiness, he would then see troubles rise around him. Thereafter he gets carried off by the flood of troubles.

25, In consequence, his mind gets filled with various kinds of desires, and then, by the force of contact with them, he makes vain efforts at great things.

26 Having met with obstruction in this he turns to some thing else. Having been thus balked in his efforts, he suffers difficulties in life.

27 To him all cause of prosperity is devotion directed towards me. When he loses this feeling of devotion, difficulties come to him of themselves.

28 Therefore when devotion to me arises in a man, it must be fostered by all efforts. That takes him to a good course of conduct.

29 As a boat cannot go up by itself on water, no one can go forward without his own efforts at worship. Not only that, but he would be carried backwards by opposite currents.

30 In this manner, that man's wealth increases by means of devotion to me, it also makes him the best of men, being freed from all sorrow arising out of life in the world.

31 Just as a boat turns back through the sailor's fault, so, by giving up devotion to me, one's worldly life increases.

32 Therefore the only resort of embodied souls is complete devotion to me. O, Pitāmaha! all else is only to foster its growth.

33 Whoever worships me duly, or recites whatever is in praise of me, or contemplates me inwardly, all that goes only to increase his devotion to me.

34 Where devotion is absent, all effort, even though great, turns out to be only for worldly show, and brings no result either here in this life or the life hereafter.

35 Therefore make your devotion grow by all possible effort. So increased, this devotion leads the devotee to the highest heaven of Vishnu.

36 For the increase of that devotion, perception of Truth is described as the cause. See me always as the Truth, and devotion to me increases thereby.

37 "As you see me at this time and in the form that you do, I am the only one born, having obtained this form.

38 I have also had an anterior birth, somewhere in a particular place which in the possession of the wealth of qualities, was the best or middling or inferior.

39 I have also another birth of some kind, auspicious or otherwise. Then again there is yet another for certain.

40 No one accompanies me when I am born from my mother's womb somewhere, nor when I die alone.

41 From my affliction, no affliction arises for anyone else. No one else is happy, because of my happiness. Therefore I have no one who is my friend.

42 I have come (into existence) alone, I am here alone, I pass on to another body by myself alone for certain.

43 Whether I be long-lived, whether my life be of middling length, whether I be short-lived, this condition of life of mine is not equalled by that of another.

44 This which was enjoyed by others before is now my enjoyment, again this comes to be enjoyed by others, when I should have gone.

45-46(a) This place is not mine, neither the wealth nor the power, these servants, these wives, these sons, and these friends, all these live for themselves, not one of these is placed here for me.

46(b)-47(a) This disease gives me trouble, this old age gives me trouble, other sufferings are also mine, as also the sorrow that results from these sufferings.

47(b)-48(1) Whatever was seen in the previous year, is seen again this year. Whatever work has then been done, has now to be done over again.

48(b)-49 Though food was taken on the previous day, similar food has to be taken today as well. In the same manner one has to do his work and one has to go to sleep. In the same manner do animals, birds and other creatures.

50 I do not see anything in me which makes me superior to them. When creatures are born they rejoice much.

51 Therefore both may be good or bad, both are to me alike, therefore I have no love for birth or death.

52 Nor have I any love for learning, for good form, for friends and relations. I see nothing under my control, 'no one obeying my commands.

53-54(a) I see but myself alone, struggling in the sea of *samsara* (cycle of birth and death). As one traveller meets friends on the way, gets his food, money and resting place, so I see this life of mine as I am born into it.

54(b)-55(1) As a bird resides in its hole in the tree and gives it up, so my life in this body is not worth wishing for

55(b)-56(1) Wherefrom did I come before, where then do I go again, how long am I to live here, I know nothing of these

56(b)-57 Whatever has happened I do not know nor, of any advantage derived therefrom, whatever is going to come is without advantage similarly, what have I in between? Therefore, I desire the protection which is like that obtainable by one wholly devoted to God

58-60(a) Otherwise my fear of death will not go away from me. Possession of full powers of my senses, and of the discriminating activity of my mind in this life, I have gained by good fortune, by good deeds, by all possible effort, so that in the next one I may have an increased wealth of good deeds stored for me

60 (b)-65 In the deeds I do I see nothing leading to eternal good. Their results are increasingly compounded with sorrow, and destructive of true knowledge. In the Vedas, Sastras and Agamas, it is only works that are prescribed. By these deeds however, the affliction of the mind is not destroyed at any time. Therefore I must search for a teacher as reliable support, so that what little I do may become capable of doing me good. I do not see any other person (*purusha*, than Vishnu in the *Itihasa*, *Purana*, *Loka* (world of experience), *Veda* and *Agama*, to render me this help. Therefore I seek refuge in you, O, Bhakthavatsala! without any desire, but with fixed devotion in thought, word and deed. I shall not apply my mind to do anything to satisfy a wish of mine

66-67 (a) What is the use of my gaining fulfilment of one or two of my wishes? Therefore, without looking for any result, I shall devote myself to Hari as my refuge. In this, my effort, my single-minded devotion all the time shall be unperturbed "

67 (b)-68 In this manner let a Vīṣṇurva make up his mind alone and with a clear mind, and, with a wish to gain the accomplishment of complete devotion to Vishnu, let him practise, with mind collected, the conviction thus formed. When one's mind attains to serenity by this, let him contemplate Him, as a wise man should do.

69 (a) If one is given to love and hatred, even the true appreciation of truth becomes fruitless.

69 (b)-70 (a) The mind of even an uncultured man attains to clearness by going to holy places, or by coming into the presence of hermits and saints, at the end of sleep, or when left to himself alone. In the case of a cultured man, the mind attains to the serenity the more readily.

71 In this kind of work, a wise devotee of Vishnu should gain the calmness of mind, and do what is needful to get at the truth by his own efforts alone.

72 By so doing, his devotion to me does not diminish at any time, he is not worried by desires, nor does sorrow afflict him.

73-75 A man devoted to Vishnu turns back from the transactions of the world. He is not over eager to gain enjoyment, nor is he carried off by gaining the enjoyable. What is not attainable, he is not anxious to gain, but, if he should, he does not allow himself to be carried off by the enjoyment of it. When evil befalls him or when he is deprived of some cherished object, he puts them down to the result of Kārmā, and does not give himself up to any sorrow. He is not troubled by the thought that one thing is good, and the other not.

76-77 (a) He regards lordliness as some little acting in a drama, and holds it in little esteem. He does not boast of what he has done, nor is he proud of his achievements. Feeling bound to do his duty, he does not look for benefits even from his worship of the God of Gods.

77 (b)-78 (a) In the manner that his mind is attached to wealth, wife and son, in the same manner is his mind devoted to the God of Gods.

78 (b)-79 (a) When, in this manner, devotion to me is born in one, that wise one, wherever he be placed, gives up everything and becomes an ascetic,

79 (b)-81 He goes round the earth by himself alone. He goes to the holy bathing places, and places sacred to me. He must be devoted to me, he must contemplate me, he must surrender himself to me, and he must always be speaking of me. He then, at the last moments of his life, would think of me and gains association (*sayujyam*) with me.

82 *Brahma* —What is the lordliness (*aishvaryam*) consisting of eight qualities which a devotee enjoys? Even after attaining this, does embodied man come back to worldly life? What is the difference between eternal happiness (*mukti*) and this lordliness which has been described by you as association (*sayujyam*) with you?

84-87 *Paramah* —A man possessed of lordliness can become just a visible atom, and can become as big as he likes. He can become as light as a bit of silk cotton (*s'almaḥ*, *Bombae heptaphyllum*). Whenever he wishes, he is able to bring all the world under his control. In the matter of food and diversions, he always does as he pleases. He can bring under his control all other beings at the mere thought (of his wishing to do so). He can enter whatever body he pleases in a moment. These are the eight qualities making up the lordliness of which I told you before.

88 Many are the people who, having obtained these powers, enjoy their possession and become lords of creation without meeting any obstacle in their way.

89-90 These men, in all the world, are not guilty of any offence, and do not even get rid of birth so long as they are devoted to me. Should they however forget me, being deluded by the enjoyment of happiness, they meet with obstacles in their course.

91 Even they, protected by their devotion to me, with these obstacles around them struggle against the current of human existence in other lives.

92 They gain their birth in good families of great people, and, when in life, devote themselves to worshipping me alone in order to gain my grace as the result of their devotion (*siddhikamyā*).

93 If a saintly man, though in a lordly position, should devote himself to me, he spends his life in happiness in all the worlds, as if he were a *mukta* (released)

94 Then, those having gained divine association (*sayujyam*) and being rigorously devoted to me, and austere in life, become my servants, and remain ever in that condition (*mitya*) without any trouble

95 To them, life in the world will come again by lapses in their devotion to me. Otherwise this position is eternal here through my grace

96 Those, who have freed themselves from worldly life, (*muktah* or *mukta*) however are the best among men and are superior to all others superior to those in life, and being always not different from me

97 98 To them there is no birth again, nor is there any lapse in them. What is said in the Vedānta as *Paramam Padam* of Vishnu is this alone, as also *Apavarga*, *Mukta*, and *Nirvanam* to men. This alone is the ultimate attainable object of all desirable objects. This is the ultimate end of the attainable ends.

99-101 All other attainable ends are liable to lapses, O, Pitamah! Owing to differences in human nature, the one or the other is wished for by some. Therefore to men the two are generally acceptable, namely *Aisvarya* and *Apavarga*. These can be attained only by devotion to me, the distinction between the two being due to the difference in the qualities of those practising the devotion.

102 Whenever a man makes his mind exclusively virtuous in character, then he puts himself, by all efforts possible, to the practice of various exercises leading to contemplation of mind (*Yōga*).

103 While thus engaged, he devotes himself to me with a concentrated mind which makes ignorance perish and activity cease.

104-107 Thereafter, by means of rebirth in higher forms, his devotion to me gains in strength. Then if he gains, in the course of this progress, a touch of the active qualities (*rajas*) in his mind, then he gains complete lordliness (*aisvarya*). If, on the contrary, he gains *satva* (Serene strength) quality of,

mind, without the slightest touch of the quality of *rajas* (activity), then to him there is only release (*moksha*). In this manner are the two ends of existence described. Therefore, wishing for a good end, let one be devoted to me always. Thus practising devotion, the wished for end is attained.

108 *Brahma* — By what fault is it that man loses the feeling of devotion in his mind either in this world, or in the higher? Pray explain that to me, O, Purushōttama!

109-111 *Paramah* — A Vaishnava should consider the following as obstacles to the practice of *Yōga* (concentrated application of mind) — Disgust, Doubt, Illness, False knowledge in practice, the near presence of cooked food, the approach of the beloved, delusion produced by Goddess Maya etc., the attachment which is engendered by the contact of dear ones, the self-elation which springs in one's mind at the hearing of one's own praise.

112(a) When these arise in the mind, practise the *tattva-darśana* (Realization of the Truth).

112(b)-115(a) Even in respect of the passions, recede by steady effort, slowly. In the matter of food and drink, do not be too quick lest you should hurt the body. In the matter of sexual relations, in the case of the itching palm, in the seeing of something never seen before, in the showing of one's devotion to the rulers of men, and in cases of delusion of mind let there not be too much hurry, and, in the practice of resignation, the body should not be put to pain as a consequence.

115 (b)-116 (a) When one has slowly recovered from the surrender to these passions devotion to me grows in him by itself alone (and without his effort).

116(b)-119 Without previous enjoyment, it is impossible for men to completely renounce pleasures. Therefore let them enjoy these, in the manner prescribed by the Dharma Śāstra, but without allowing the desire for these to overpower one. A wise man of good qualities, having enjoyed them in all conditions of life should reflect, that indulgence in these passions is a difficult matter, not everlasting, uncleanly, capable of enjoyment only by sacrificing all, and other wise beset with dangers, and then renounce it altogether.

120 To one turning back from the gratification of the senses, serenity of mind results from this resolve. The best means to come to this decision is purity of life (*S'uddhi*)

121 To one who adopts purity of life, the feeling of fear springs in the mind, in regard to indulgence in passion, and this fear saves the man

122-123 A wise *Bhagavata* (*Vaishnava*), always practising with effort, purity in all kinds of food in his bedding and clothing, in his own old residence and in the water he uses, by himself alone gives up any contact with things unclean

124 By absence of contact with things unclean, his mind becomes clear and serene, and when that serenity is attained, the desire for indulgence gradually gives way

125 When indulgence in pleasure has given way, he becomes devoted to me, and, being thus devoted to me, he practises *Yōga* (concentrated meditation) overcoming all obstacles

126-127 Being then rid of all the past sins, he attains to the highest heaven, O, Pitāmaha! In this wise, I have detailed the secret teaching to you. Having heard this a man becomes one who has fulfilled his duties

*In the Parama Samhita of the Pancharatra
Chapter XXX, entitled the Secret Doctrine (Rahasya)*

CHAPTER XXXI

1-2 (a) *Paramah* —In this manner I have related this teaching, with elaboration here and there, when needed. This knowledge is not to be taught in full to the undisciplined man who is not a devotee of Viṣṇu, who, from wrong conviction and the conceit arising therefrom, merely wishes to know it.

2(b)-3 This doctrine has completely been taught to you, even elaborately here and there. An occasion required. Teach this to him who is entirely devoted to me, with a single ness of mind and fixed discipline, and who is born of a good family and is of good conduct.

4-5 Those great saints who, perpetually devote themselves to me, having come to *Svētadvīpa*, are the persons fit to learn this. Going there, therefore, quickly teach them, by My command, this knowledge which should be taught by Me.

6 They, being entirely devoted to me, desire no other good. I Myself give them this teaching in each cycle of time (*Yuga*).

7 Therefore going to *Svētadvīpa*, give them this teaching completely and faithfully, if you desire to do what pleases me.

8 Those *Yōgins* (saints) who go there by My grace, will in turn be taught by them, O, *Pitāmaha*!

9 *Markandēya* —Brahma, with hands folded before him, his eyes fixed on the ground in front of him, and with all the glory of his position, told the God of Gods "Be it as You say."

10 Even Bhagavān Gōvinda disappeared the very moment. Seeing this, Brahma Kamalāsana, remained there struck with wonder.

11-12(a) Brahma then went to *Svētadvīpa*, as commanded by Hari. Then the residents of *Svētadvīpa* seeing Brahma thus approach them, all of them overcome by surprise, pleased him by chanting lauds in praise of him.

12(b)-15(a) Then Brahma told them, with a heart well pleased, "O, *Siddhah Patamavarshnavah!* the accomplished ones, devoted to Vishnu, listen to my words, may you have all good. Pleased with you, the Supreme God of the lotus eyes, wishes, of his own free will, to impart to you divine knowledge, in the fulness of His grace. Being directed by Him to go to you and impart the teaching by myself alone, I have come here, and am before you. I shall now impart to you the knowledge."

15(a)-17 Thus addressed by Brahma, all the accomplished ones (*Siddhas*) said in reply, "Let the four, Sanatkumara, Sanaka, Sanandana, Sanatana learn from you, as they are extraordinarily knowing and intelligent. We shall learn from them afterwards as it suits our convenience. O, Patamavah! let them be teachers of *Yōga* (the path of devotion) by your grace."

18 Thus permitted by the accomplished ones (*Siddhas*), these four great sages, being, pleased with this fresh accession of knowledge, sat round Brahman.

19 To them he imparted the knowledge which explains creation, passage through life here and hereafter, release and final destruction, to them, completely in the course of five days (*pancha rātra*).

20 Then, at the end of this course of instruction, Brahman, having accepted worship by these great *Rishis*, disappeared as they were witnessing his exit.

21 These great *Yōgins*, having obtained this knowledge and having been enlightened by it, imparted it to those accomplished ones (*Siddhas*) in full afterwards.

22 These (other *yōgins*) in their turn, imparted by grace of God, to those devotees who, having duly practised the prescribed discipline, reached that island (*Śvētadvīpa*).

23 Having, by the grace of Vishnu, gone to that auspicious island, this work relating to the worship of Vishnu was obtained from Sanaka.

24 Having again seen Sanatkumara and the other accomplished ones, I returned by the way indicated by them, O, Dēvala!

25 Having returned from the residence of the Supreme Soul, I have been living here in this *Dvīpa* (part of the world - *Jambudvīpa*) for many years

26 Going now and again I am in the habit of seeing the devotees of Vishnu there, having been blessed with long life. On these occasions I used to hear the great qualities of Vishnu described to me by them.

27-28 Going on occasions I used to see the devotees of Vishnu, namely, the very long lived king of the tortoises, Akupara, the chief rishi Jaigishavya who remains untroubled even at the *pralaya* (flood of destruction), similarly Rama, son of Jamadagni, Atri, Angirasa and other similar ones.

29-30 Even these *rishis*, regular followers of the path of Vishnu worship, going to *Svādvīpa* and, gaining knowledge of the attainable truth, became single-minded (*Ekanthi*), ever happy, always devoted to worship of Vishnu, and being always deeply interested in their devotion. They dedicate themselves to the service of Vasudēva.

31-32 O, Dēvala. This Vaishnava knowledge in its entirety has been obtained by me. Having got rid of all doubts, I have now become a single-minded devotee of Vishnu. There is nothing other than this for giving even a little that is good, by which a man worships the Supreme God as his sole object.

33 At all times and in all places of the world, hardly do men, even a few, excel devotees of Vishnu.

34-35 Whatever men devote themselves whole-heartedly to the service of Vishnu-Purushōttama, these gain their life's purpose, even in this worldly life without a doubt. Is it not a fact that I do not see in the world one, O, Dēvala, who devotes himself to Janardana, the God of Gods, without a wish to fulfil,

36 Whosoever fixes his devotion to the feet of Vishnu and does not fall from it, has no death, no fear nor the attainment of another birth.

37-38 Therefore, though proficient in the Vedas and the Śāstras, since you have been afflicted with doubt in a good

course of enquiry, you will remain for ever a devotee of Vishnu. As a consequence of this, you will get into a settled conviction at the same time, and all your doubts will be removed without any effort on your part.

39 You will gain favours of God now and then, O, Dēvala! The efforts of a devotee are never destroyed.

40 He obtains, without his efforts, teachers from whom he could gain all knowledge combined with devotion.

41 Whatever men walk in this good way of life, become respected and spoken well of everywhere.

42 The gods, the demons, Gandharvas (beings of the air), Yakshas (demi-gods), Rakshas (evil-doers) and the snakes (beings of the underworld) none of these will do hurt to a devotee of Vishnu.

43 Those men who devote themselves to His service, in thought, word and deed, find nothing unattainable in this world or the other.

44-47 The moving creatures are superior in qualities to the unmoving objects of creation, Cattle stand higher than moving beings, men are superior to cattle, devotees of Vishnu among men, and among them, men of vast learning, among learned men, those who have practised what they learnt and attained to real knowledge (*gnana*), among these, those who have gained mastery over their senses, among these the accomplished ones (*siddhas*), among the *Siddhas* the great *Maharshis* among these, those who have given up power (*aiśvarya*), among these again, those wishing for release (*mūmukshu*) These are groups into which living things are placed by whom the Supreme abode of Vishnu is attainable by right knowledge (*gñanam*).

48 To the Gods, lordliness, to the learned, knowledge and to the ordinary men devotion to Vishnu are the highest rewards. There is nothing that is equally fruitful of good.

49 Birth and death bring good to men devoted to Vishnu to others these bring only evil.

50 Therefore, O, Dēvala, give up all your other activities devote yourself to the Supreme Soul, Achyuta, by all means possible.

51 52 In this manner, O, Sinless One! this work bearing on Vishnu worship (Vaishnava Tantra) including the esoteric section and various differing forms of worship, knowledge which came to us from the God of Gods, should not be imparted by you to a devoted man whose antecedents you do not know, O, Dēvala !

53 One who has had the three initiations from a really holy devotee of Vishnu alone is fit to receive the knowledge of Vishnu worship in its entirety

54 This knowledge *gñānam* O, Dēvala, is not to be imparted by you to those who are eager for the mere knowledge of it and wish to learn it *for that purpose only* though they be good people

55 Of all kinds of gifts, the imparting of sacred knowledge excels in merit The good results of the spread of knowledge are innumerable

56 As by the suitability of a pupil, the gift of knowledge becomes meritorious, so the faults, in the receipt of knowledge, go to him that gives it

57 Therefore the best of all knowledge should be imparted only after careful examination of the recipient, if one wishes to gain the great merit of the imparting of knowledge with much trouble

58 For thy benefit, O, Dēvala ! I have imparted, in an abbreviated form, the *Panchaśātra Tantra* (the science of the Panchashatra) collecting the essence of all the treatises of the subject

59 This knowledge should be acquired thoroughly and should be put into practice, O, Dēvala ! It should be contemplated upon always, and, by so doing, you will gain all you desire

60-61 O, Dēvala ! Have you comprehended all this science in full ? Have you resolved all your doubts ? Have you got to a fixed conviction about it ? Having thus been addressed by Mārkaṇḍeya, Devala prostrated at the feet of Mārkaṇḍeya and spoke as follows —

62-65 I have obtained this knowledge by your grace, O Sage ! I have become one accomplished, and the darkness

enveloping my heart has been removed. My doubts have been resolved and I have attained to a conviction. Now, interested devotion arises in me for culture, as I have obtained this knowledge, the most holy among the sacred knowledge. Even obedient to your commands, I shall do as directed. In this manner, Dēvīla, having obtained this excellent knowledge pertaining to Vishnu worship, took leave of Markandeya and went his own way.

66-69 The devotee of Vishnu, who hears this work with a pure heart, destroys all his sins even though committed in another life. If one, having heard this work, devotes himself to the worship of the Supreme Purusha, that one gains God's grace in a short time. He who reads this with interest, or gets it read for him, his sins leave him and his devotion to God increases. Therefore worship the Supreme Purushōtama in the prescribed manner of the *Pancharatna*. He also gains lordliness, divine or absolute, without other effort.

*In the Param Samhita of the Panchratna,
otherwise called Samsāra Sangraha, Chapter XXXI,
entitled Upasamhara (conclusion)*

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श्लोकानां सूची

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१५	आचार्यां बहवो दृष्टा	१	९	४७	आदिष्यमुपतिष्ठेत्	३	८९
१६	आचार्याश्चापि लभ्यं ते	३१	४०	४८	आदिष्यावसवोदया	२६	४६
१७	आचार्येण नियोक्तव्याः	२०	६२	४९	आदीपः प्रणवो बीज	६	५

अध्याय			श्लोक	अध्याय			श्लोक
			सख्या				सख्या
५०	आदौ सकल्पयेत् काम	१५	३	८३	आसन पाठमुद्दिश्य	१९	७५
५१	आद्यन्तयोस्तु प्रणव	१५	९	८४	आसन शयनं यागं	३	४८
५२	आनृत्याङ्गक्षणास्यास्य	१४	३२	८५	आसमुद्रायता बौद्धा	२६	१३
५३	आनीलनिपधायाश्च	२६	२३	८६	आसीतक्षितिमुद्रेण	२७	१३
५४	आनृत्याङ्ग समाख्येय	१९	२२	८७	आसीनमाश्रमे रम्ये	१	१
५५	आपत्कालेऽपि वर्तेत	३	६७	८८	आसीन प्रणवे नाथ	४	५
५६	आपत्काले तु संप्राप्ते	२८	१	८९	आहारे यस्य विद्वेष	११	६१
५७	आपत्काले सकृत्कृत्वा	२८	३९	९०	आहारेषु च सर्वेषु	३०	१२२
५८	आपत्स्वपि च कष्टाद्	२५	४२	९१	आहारेषु विहारेषु	३०	८६
५९	आपदा बहुलत्वात्	२८	४२	९२	आहुतीरयुतं हुत्वा	१६	२२
६०	आपाण्डु नीलपेक्षोऽनु	११	६२	इ			
६१	आभिमुख्येन कुर्वीत	२०	७				
६२	आमन्येत नरो विद्वान्	११	३५	१	इच्छाद्वयं च मे ब्रह्मन्	२	११२
६३	आमूलाका भुजान	२६	७५	२	इच्छामात्रेण चाम्बारात्	१०	१३
६४	आम्रकफेन तोयेन	५	२१	३	इति कर्म क्रमेणोक्त	८	८२
६५	आयाम विस्तरोपेता	२६	७	४	इति कक्ष्या स्समुद्दिष्टा	३१	४७
६६	आयु सत्त्व बलादीनि	२६	२५	५	इति येयं तव प्रोक्ता	२६	६७
६७	आयुधामरणादीनि	२७	१२	६	इति सक्षेपत प्रोक्त	३१	५८
६८	आयुधेनैवमन्त्रेण	१३	३०	७	इति सिद्धैरनुज्ञाता	३१	१८
६९	आयुरारोग्य पुत्रादि	१२	४९३	८	इतिहास पुराणेषु	३०	६४
७०	आयुष्य दीप कालं च	१	२०	९	इतिहासीश्व तीर्थेषु	२५	२७
७१	आरण्यानां च बीजानां	१९	४९	१०	इतीदं चक्रमाख्या	२	७६
७२	आरभेत हरे पूजां	५	११	११	इत्यग्निषु य पश्येत्	२४	१७
७३	आराधनं प्रयुक्तीत	२१	२४	१२	इत्यभ्युदय कामस्य	४	८८
७४	आरोग्येण च रूपेण	१३	७	१३	इत्युक्त्वा तं गुहं शिष्यं	८	६८
७५	आवाहितो यथा पूर्वं	४	५६	१४	इत्युक्त्वा पादयोरस्य	८	६७
७६	आवृत्तिगणनां कुर्वन्	१५	१२	१५	इत्युक्तोऽहं भगवता	१	१६
७७	आशिषो वाचयेद्विप्रै	२२	४२	१६	इत्येतत्कथितं ब्रह्मन्	२	११६
७८	आश्चर्यसिद्धिं संयुक्त	१	४६	१७	इत्येतां द्वादशा प्रोक्ता	२	५३
७९	आश्रमं सप्तकस्याथ	१	२५	१८	इत्येव मनया स्तुत्या	२३	५९
८०	आसने पशस्ये च	१४	१७	१९	॥	२९	३४
८१	आसनेत्यापयित्वास्त्य	८	६४	२०	इत्येव त्रिविधो धर्म	१२	५५३
८२	आसन्नानां सखीनां च	१२	१८	२१	इत्येव देवत प्राह	३१	६५

		अध्याय	श्लोक संख्या			अध्याय	श्लोक संख्या
२२	इत्येव द्वि प्रकराणि	२२	७५	१६	उपचार क्रमस्तुल्य	१३	२३
२३	इत्येव वैष्णव तन्त्रे	२१	५१	१७	उपचारैर्युत सर्वे	२८	६
२४	इत्येव समय प्रोक्त	३	५६	१८	उपरिस्थापयेद्देहे	११	४४
२५	इत्येषा कथिता भूमे	२६	३९	१९	उपवीत ततो दद्यात्	२०	३१
२६	इदमेवहरे रूप	२४	२२	२०	उपश्रुति रूपश्रुत्य	२२	७
२७	इद चक्र मुपास्य	७	७०	२१	उपस्तीर्य घृते नाडौ	५	६२
२८	इद मेत्यादिद मेस्यात्	१०	४४	२२	उपस्थाय रसनार्क	२३	४७
२९	इन्द्रादीन् विष्णुपूर्वांश्च	३	९१	२३	उपास्यते सर्व जने	१६	५८
३०	इन्द्रियाणां स्वभावेन	२४	३	२४	उपोद्धत पुरस्कृत्य	१	४८
३१	इष्टकादार पाषाणै	१८	१९	२५	उभयेना भियोगेन	१०	६३
३२	इष्टकादार पाषाणान्	१८	८	२६	उभयोद्धारयोर्मध्ये	२१	४
३३	इह जमनि नस्याच्येत्	३०	१२	२७	उभयोर तरं दूरात्	१०	१८
३४	इहलोक सुख मुक्ता	१७	५२	२८	उभयोर्स्स निपातश्च	१	३९
३५	ईशान सोमयोर्मध्ये	१८	२७	२९	उभोष्ट सद्वारवप्रौ	२९	१६
३६	ईश्वरत्वं च देवानां	३१	४८	३०	उभोष्ट सद्वारवर्ग्य	२३	३९
३७	ईश्वरस्य समृद्धस्य	१७	३	३१	उच्चारार्थं बहिर्गता	१७	१५
उ				३२	उज्जलानि प्रशुषीत	२१	२५
१	उक्तो गुणयुक्तना धूप	१३	५७	३३	उत्पत्ति मरणे पुसां	३१	४९
२	उक्ता परमहंस च	२३	४१	३४	उत्साहे चार्थदाने च	७	१५
३	उक्तमान् वा समानान्वा	२५	३१	३५	उत्साहैर्यदनिश्च	१२	४२
४	उत्तरा कुरवश्चेति	२६	२०	३६	उमील्य नयने सम्यक्	१८	५०
५	उत्तर दक्षिण विद्यात्	११	१४	३७	उत्सा कौस्तुभ रत्न	४	८३
६	उत्तरीयोपवीतेच	१७	१५	३८	उत्सि स्पर्शनं कुर्यात्	१४	३०
७	उत्तरेण च संपूर्ण	२०	१५	३९	उष काले मलोत्सर्ग	३	५८
८	उत्तरोत्तर भूयिष्ठा	५	६८	ऊ			
९	उत्तरोत्तरमेतेषां	३	२४	१	ऊर्ध्वा लम्बित सूत्रेण	१९	७३
१०	उत्तानान् प्रोक्षयेत्कुम्भान्	२१	७	२	ऊर्ध्वं तिर्यक् समन्ताच्च	२३	२०
११	उदक्त्रजलि मोक्षेच	६	३४	३	ऊर्ध्वग्रेतु स्थिते तस्मिन्	९	१०
१२	उदपात्रे तथैवैन	२२	६५	अ			
१३	उदयाया वर पूज्य	३	१२	१	अतश्च षड्वद्वानि	२	७५
१४	उपकुर्वन्ति ये शक्ता	१८	१०	इ			
१५	उपक्रमैर्यदुत्तरैः	१०	३१	१	एक एवाहमायात्	३०	४९

अध्याय			अध्याय		
श्लोक		संख्या	श्लोक		संख्या
२	एकदेशमुपाश्रित्य	१ ३२	३५	एभिरेव जलद्वयै	२१ २१
३	एक वीजेषु मन्त्रेषु	१५ १८	३६	एभिस्त कार्गैर्गुणां	१० ४३
४	एकमासावधेरर्वाक्	११ ५६	३७	एभि स्थूल शरीर तु	७ ५५
५	एकमासावम काल	१५ ७	३८	एवमस्तिथि त व्रक्षा	३१ ९
६	एकस्वमसि लोकास्य	२३ ४८	३९	एवमादिषु कार्येषु	३० ७१
७	"	२९ २३	४०	एवमादिषु चायेषु	२१ ४१
८	एकादश्यां सप्तजाक्ष	१३ ५१	४१	एवमादीनिय कुर्यात्	२५ ४८
९	एकां त दृष्ट्या भक्त्या	३० ६७	४२	एवमाद्या विकारास्तु	११ १२
१०	एकांतिनो मुदायुक्ता	१ २४	४३	एवमालेखन कृत्वा	७ ५८
११	"	३१ ३०	४४	एवमुक्त मया सर्व	७ ६८
१२	एकांते चिन्तयेन्नित्य	११ २८	४५	एवमुक्तस्तदा वाक्य	३१ ६१
१३	एकांते विमलेस्थाने	२७ ३५	४६	एवमृद्धिकर ग्राह्य	१९ ३४
१४	एकांते स्थिरमासीत	१० ७१	४७	एवमेतद्यथात्थत्वं	१० २८
१५	एका समिधमादाय	२० ५४	४८	एवमेतद्यथायाय	४ ३७
१६	एकैक समिधं कृत्वा	२९ ४०	४९	एवमेत मया प्रोक्तं	३१ १
१७	एकैकेन दिनेनैव	११ १७	५०	एवमेते नयो लोका	२६ ५०
१८	एतद्वद्वेशत प्रोक्तं	१४ ३१	५१	एवमेतेषु दुष्टेषु	१९ ९
१९	एतच्छ्रुत्वानरोनित्यं	३० १२७	५२	एवमेव तु विज्ञेया	२८ ३७
२०	एतत्ते सर्वमाख्यात	२१ ५३	५३	एवमेव परो देव	२६ ८३
२१	एतद्वीरविधिर्होष	४ ५७	५४	एवमेव परिक्रम्य	२१ ३२
२२	एतत्सर्वं विधायामे	८ १९	५५	एवमेव शरीरेऽस्मिन्	३० ५५
२३	एतत्कान दृढ ग्राह्य	३१ ५९	५६	एवमेवास्य पश्यामि	३० ५४
२४	एतज्ज्ञानं मया लब्धं	३१ ६२	५७	एवं कुर्यात्तद्विज्ञानं	२९ ५३
२५	एतस्मिन्नेव दिवसे	२८ १६	५८	एव कृत्वा तु विम्बस्य	१८ ३९
२६	एतानि वृक्षवल्लीषु	५ ४५	५९	एव कृत्वा नये द्विम्बं	१८ ५९
२७	एताभ्यो मूर्तिपाळाश्च	२ ८२	६०	एव जपेत् द्वादशाह	१६ २१
२८	एते लोकास्तु गतय	२६ ५७	६१	एवं तु स्थापनं कुर्यात्	२७ ५६
२९	एतेषां विपरीताये	१२ ११	६२	एव दास मयस्यापि	५ २८
३०	एतेषु गुणयुक्तेषु	१९ ११	६३	एव द्रव्याण्युपानीय	२० ५
३१	एतेषु जायमानेषु	३० ११२	६४	एव द्रव्याणि शुद्धि च	५ ७७
३२	एतेषु दोषयुक्तेषु	१९ ३	६५	एव पापा द्विमुक्ताः सन्	३ ८२
३३	एते स्वार्थं प्रपद्यन्ते	३० ४६	६६	एव बध्ना दृढो मुष्टि	१४ ८
३४	एभिरेव गुणैरेतै	२ ४०	६७	एव ब्राह्मेण कालेन	२ १६

	अध्याय	श्लोक		अध्याय	श्लोक
		संख्या			संख्या
६८ एव मङ्गलं योगेन	३०	३०	१२ कब-धा कृतिमन्य वा	११	४९
६९ एव म नमय भूया	४	२०	१३ करवीराधुमौ पक्षौ	५	३३
७० एवं मङ्गलं दत्वा	२२	१५	१४ करवीरै स्सराजैश्च	१३	४७
७१ एव यो वैष्णवः दोक्षां	८	७४	१५ कर्कटेन तयोर्मध्ये	२९	५२
७२ एवं वास यतस्तस्य	१०	५०	१६ कर्णश्च चरति स्थानात्	११	६
७३ एवं विधौ शुभैर्द्रव्यैः	१३	३३	१७ कर्णिका मध्यमे धृते	७	३६
७४ एव शरीरिणस्सर्व	२	६५	१८ कर्णिका मालिखेत्पूर्व	७	५०
७५ एव सुश्रेण समित	७	५०	१९ कर्णिकामुच्छ्रितां कुर्यात्	७	६३
७६ एव सृष्टि शरीरात्ता	२	५७	२० कर्तारो यदि भूयास	२१	५२
७७ एवमत्रस्तु निर्दिष्ट	३	९३	२१ कर्तुं जन्म भवेदस्य	१७	१०
७८ एवमेवास्य देवेशे	३०	७८	२२ कर्मणा पच्यमानत्वात्	३०	१४
७९ एवयोग समासेन	१०	६७	२३ कर्मणा राधितो देव	१२	६३
८० एवितव्य मयार्किचित्	३०	६३	२४ कर्मयोगो भवत्येष	१०	७
ऐ			२५ कर्मक्षोधास्त्वया नोक्ता	२९	१
१ ऐश्वर्यं कामस्त्वैश्वर्यं	१३	४३	२६ कर्म क्षयेन नश्यति	२६	७४
२ ऐश्वर्यमूर्ति रैशान्या	४	३१	२७ कर्मक्षये विज्ञात्मा	१२	६८
३ ऐश्वर्यस्य स्थितोयोगी	३०	९३	२८ कर्मभिर्ग्राणि पञ्चैव	२	४८
ओ			२९ कर्मभिर्ग्राणि वाक्यानि	२	५६
१ ओषधीनि विद्याभिश्च	७	६१	३० कलशान् विष्णु सर्वास्तु	८	१३
क वर्गः			३१ कलशान् द्वारपार्श्वेषु	१८	४६
१ कश्चिद्विज्ञानमिदं सर्वं	३१	६	३२ कल्पयित्वा कुटीमेकां	१५	६
२ कच्छपेन्द्र मङ्गलार-	३१	२७	३३ कल्पयित्वा पुन कुर्यात्	२९	४
३ कण्ठस्याभ्यन्तरे घोषे	११	११	३४ कल्पयित्वा हरे पूजां	४	२३
४ कण्ठे च श्रवणात्तेज	११	१०	३५ कल्पयेत्पुपदेशांश्च	१७	२४
५ कथमस्मादिदं सर्वं	२	२५	३६ कल्पयेत्पङ्क्ति मध्ये च	१७	१८
६ कथं पूज्यस्य देवेशः	३	३५	३७ कल्पयेत्परिवारांश्च	१३	१६
७ कथं वा क्षायतेऽरिष्टं	११	९	३८ कल्पेत्पि च सर्वेषु	२३	५४
८ कथं स परमो देव	१८	११	३९ क्वाक्षरं राजतं ताम्रं	२१	२६
९ कथं संसारिणां पुंसां	१	६५	४० कानि श्रव्याणि पूजाया	५	१
१० कथितेनैव रूपेण	२४	९	४१ कान्तामेव भजेजिज्ञां	१	७८
११ कथिदं सर्वं वा पक्ष	२८	३८	४२ कामदेव त्रयोदश्यां	१३	५३
			४३ कामरूपाणि सर्वाणि	१३	५९
			४४ कामसिद्धिकरान् मन्त्रान्	१६	१

अध्याय	श्लोक संख्या	अध्याय	श्लोक संख्या
४५ कामे सिद्धे तु तत्कामे	६ ४५	७९ कुशल भक्तिमत च	२७ ४७
४६ काम्यकर्मणि सर्वत्र	१५ १	८० कुशामाक्षतव्याभि	१९ २६
४७ काम्यकर्मणि कुर्वीत	१५ ४६	८१ कुशानास्तीर्य पात्राणि	१८ ६७
४८ काम्ये नैमित्तिके चापि	२९ ३९	८२ कुसुमानि स्रज माला	२० ३६
४९ कायस्यानुपधातेन	२५ १३	८३ कुक्षिध ध गुग्मध ध	२० ३५
५० कारणे समनुप्राप्ते	३ ६८	८४ कृतपयुधितेजाण	१९ ७
५१ कारणेषुष्ययाग च	२७ ३९	८५ कृतरक्षाऽचयजिज्य	३ ८३
५२ कार्य एव तु विश्वास	१७ ३६	८६ कृतस्य कमणो नाश	३ २१
५३ कार्याणां कारण पूर्व	२३ ५२	८७ कृते तु जपवाहुष्ये	१६ १५
५४ कार्याणां कारण पूर्व	२९ २७	८८ कृतन कर्मणा येन	१२ ३
५५ कार्यैश्च कारणैश्चैत्र	१८ ६७	८९ कृत्रिमो वा भवेद्भय	५ ३७
५६ काल सृजति भूतानि	२ ६७	९० कृत्वा चाङ्गुष्ठतर्जन्यौ	१४ २१
५७ कालपक्वानि सर्वाणि	५ ६०	९१ कृत्वा तस्मिन् द्वितीयेन	२१ २७
५८ कालश्च तेजसा वेद्य	२ ४९	९२ कृत्वा तु त्रीणि कुण्डानि	१८ ६५
५९ कालेऽपि च सर्वेषु	२९ २९	९३ कृत्वाद्भिश्च सृष्टा चापि	२७ ६
६ कालो विभजते सर्वं	२ ६८	९४ कृत्वा पीठ च कुर्वीत	२२ ७०
६१ किमष्टगुणमैश्वर्यं	३० ८२	९५ कृत्वाभिपेक्ष सर्वैस्तु	८ ६०
६२ किंकरास्तु वसत्येषु	१८ १३	९६ कृत्वागुष्टौ समावृद्धौ	१४ १४
६३ किं कालनक्रमित्युक्त	२ ६६	९७ कृत्वैवं स्थापनक्षेत्र	१९ ३७
६४ किंविपुपरमेत्तत्र	२० ४३	९८ कृत्वोत्थानावुभौ हस्तौ	१४ २९
६५ किं भवैकेन कामेन	३० ६६	९९ कृत्वोपरि धितान च	१८ ७२
६६ किं रूप प्रकृतेस्तस्य	२ १७	१०० कृमिकीटयुत चापि	५ १६
६७ कियद्वा विद्वराम्यत्र	३० ५६	१०१ कृष्ण पीतं तथा रक्त	७ ५७
६८ कीर्तितास्ते यथासह्यं	२ ८७	१०२ कृष्णवर्णा गता नारी	११ ५०
६९ कीर्ती च धूयमाणाया	३० १११	१०३ केन दोषेण पुंसस्तु	३० १ ८
७० कुण्डले कर्णमुद्रे च	२० ३४	१०४ केन धर्मेण भिद्यन्ते	१ ६९
७१ कृत प्रसूतिर्भावानां	२ १३	१०५ केवलैवैव पथेन	२८ ४
७२ कुन्देन्दुमुक्ताशङ्कुभै	५ ५७	१०६ केवलाऽपि न समामे	१६ ४७
७३ कुक्षेत्रे च तीर्थानि	२५ १७	१०७ केवलं खलु विज्ञान	१२ ६१
७४ कुर्यादावाहनं विष्णोः	१८ ६३	१०८ केवल तु कृत कर्म	१० ३
७५ कुर्यात्स्थण्डिलमन्यत्र	२० ८	१०९ केवल पुण्ययागस्तु	२८ ७
७६ कुर्वीत सकल मात्रै	२२ ६१	११० केवल पुण्ययागस्य	२७ ३२
७७ कुर्वीत विघ्नरक्षार्थ	४ ७०	१११ केर्द्वयै क्रियते याग	१३ २५
७८ कुशकौशौ ततो द्वीपौ	२६ १०	११२ कोऽसौ विषय इत्युक्त	१ ५७

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या		
११३	को धर्मो विष्णुमक्तानां	१२	१	१४८	गुह्यमेतत्प्रथया पृष्ठं	३	४
११४	कोरण्डकुण्डवर्णं च	५	४१	१४९	गहनक्षत्रराक्षीनां	२	६९
११५	क्रियारूपं स्मृतो धर्म	१२	५९	१५०	गृहीयात् धनदानेन	१८	३३
११६	क्षिप्रवासे नियसति	२२	५५	१५१	गोमयेन स्थितित्वेन	१६	३०
११७	क्षेत्रावासमिव प्राप्त	२२	६४	१५२	गोमूत्र गोमय सर्पि	३	८१
११८	खड्गस्य कोशविच्छेद	१४	२४	१५३	घृतेन वा समिद्धिर्वा	१५	२०
११९	खण्डितं लक्ष्यते यस्य	११	४६		चवर्गः		
१२०	खदिरं पनसश्चापि	२३	४	१	चक्रमण्डलमध्यस्थं	२६	४७
१२१	खद्योतसदृशज्योति	११	३२	२	चक्रमण्डललक्षण	४	६६
१२२	खरोष्ठमद्विवव्याघ्र	९	२६	३	चक्रमत्रा इमे प्रोक्ता	६	३०
१२३	गच्छेत्प्रमज्जितैरेव	२५	३२	४	चक्राधिवासनं कुरवा	८	७९
१२४	गत्वा गत्वा तु पश्यामि	३१	२६	५	चण्डालरजकश्चित्री	९	२५
१२५	गन्धपर्णरसोपेत	५	६१	६	चतुर्थाद्विषादूर्ध्वं	२१	४४
१२६	गन्धपुष्पप्रदानेन	५	६३	७	चतुर्थं महाराष्ट्ये तु	२६	५२
१२७	गन्धपुष्पफलक्षीर	८	५५	८	चतुर्थं गृहस्थैर्हृदि	१३	३८
१२८	गन्धपुष्पयुतं तोयं	५	२४	९	चतुर्थं वाग्रहस्तेषु	१४	२३
१२९	गन्धपुष्पाणि मन्त्रेक्षे	२७	११	१०	चतुर्थस्थाने च तत्स्थाल्यौ	२०	१३
१३०	गन्धपुष्पादि	२८	२४	११	चत्वारस्तु परे लोके	२६	५१
१३१	गन्धपुष्पादि दूर्वा च	२९	७१	१२	चन्दनस्य रसेनाका	१९	३१
१३२	गन्धपुष्पाक्षतादीनि	२२	५०	१३	चक्षुषात्रं समादाय	२०	१७
१३३	गन्धमात्रादिका पञ्च	२	५२	१४	चातुर्मास्यजपादेव	१६	५६
१३४	गन्धमात्रादिकाः पञ्च	२१	१७	१५	चामरे च वितर्तनं च	१९	७६
१३५	गन्धादीनि च पात्रेषु	२७	२०	१६	चामरैः कलशैश्छन्नै	१९	६४
१३६	गर्भागारमध प्राप्य	२१	१३	१७	चामरं तालवृन्तं च	९	२१
१३७	गर्भागारं समाधृत्य	२२	४१	१८	चामरं वायुमन्त्रेण	८	१५
१३८	गर्भागारस्य द्वारे तु	१९	६९	१९	चित्तवृत्तिं वशं कुरवा	१०	७९
१३९	गन्धेन सर्पिषा वीप	५	५३	२०	चित्तवृत्तौ तदैश्वर्यं	३०	१०५
१४०	गावः कामधुधास्तेषां	२६	४९	२१	चित्राभासमिति प्राहुः	२३	२३
१४१	गावः पूज्यास्तु तिर्यग्भ्य	१९	४३	२२	चेतनं नित्यतुल्यं च	४	४१
१४२	गुणवन्निस्तु सयोग	१२	१०	२३	चोरपातकिचण्डाल	२१	४०
१४३	गुणशक्तित्रय मध्ये	४	३६	२४	चौलोपनयने चास्य	१७	१९
१४४	गुणस्वरैः सहैकारैः	६	३१	२५	छत्रेण लुहयातछत्रोः	१५	३८
१४५	गुणानां तु समुद्रेकात्	२	६३	२६	छत्रे ध्वजपटौ शुभ्रे	२२	११
१४६	गुणैस्त्रिपरिधीन् न्यस्त्य	२०	४६	२७	छादयेद्दशकेनैव	२२	२३
१४७	शुक्लवर्णमास्मरन्नाया	२४	८	२८	छिन्ना मे सप्तयास्त्रि	३१	६३

अध्याय	श्लोक	अध्याय	श्लोक
संख्या	संख्या	संख्या	संख्या
२९ छिजे जीर्णोऽपि वा विम्बे	२० ४५	६३ जीवस्य देहनिर्माण	१७ ८
३० जघनेऽश्रयसङ्गे च	३० १ ४	६४ शुद्धयात्पञ्चमत्रैस्तु	१९ १९
३१ जघन्यां तस्य मात्राशु	१ ६१	६५ शुद्धयाः फलसिद्ध्यर्थ	६ ४४
३२ जङ्गमं वाचयेदित्य	२३ २६	६६ शुद्धयाः मधुरैस्तावत्	११ २६
३३ जङ्गमस्यापि सर्वस्य	२३ १९	६७ ज्येष्ठाविद्या ऽ कातिश्च	२ ३६
३४ जन्मस्थितिर्विनाशादि	१० ३७	६८ ज्ञानप्रसादसन्तोषा	५ १३
३५ जन्मान्तरं च मे भावि	३० ३९	६९ ज्ञानमिच्छामि दातु व	३१ १४
३६ जन्मान्तरं ततो भूय	४ ९१	७० ज्ञानयोगं त्यजिष्ये	१ ८
३७ जपक्षेपं सदा गच्छेत्	२५ ४५	७१ ज्ञानयोगो भवत्येक	१० ५
३८ जपन्यरमहस्यं च	४ ५४	७२ ज्ञानहेतोः प्रपन्नत्वां	१ २७
३९ जपयज्ञं सदा कुर्यात्	२५ २१	७३ ज्ञानानां खलु सर्वेषां	१० २
४० जपयज्ञं सदा कुर्वन्	२९ ५७	७४ ज्ञानार्थं सिद्धिकामश्च	२८ ३१
४१ जपित्वा तु कृतस्नान	३ ८७	७५ ज्ञानिनामवियुक्तानां	२५ ३
४२ जपेत् परमहंस तु	३ ८८	७६ ज्ञानेन कर्मणा चापि	१० १०
४३ जपेत्सुदर्शनं म त्र	१६ ४५	७७ ज्ञानं क्रियेति द्विविधम्	१ ६३
४४ जपेन भूतमन्त्राणां	६ ३६	७८ अकारादीनि पक्षैश्च	६ २०
४५ जपेन मन्त्रा सिध्यन्ति	६ ४३	तृचर्ग	
४६ जप्यमाने महामन्त्रे	१५ २३	१ उभयार्थं वर्तते यश्च	७ २६
४७ जलमध्येऽपि यागस्य	४ ६२	तचर्ग	
४८ जलाधिवासनाद्येव	२२ ६९	१ तच्च प्रदक्षिणं कृत्वा	२२ ५९
४९ जलाधिवासादारभ्य	२२ ५	२ तच्चित्रमिति विज्ञेय	२३ २२
५० जलेषु शाययेत्पश्चात्	२७ ४९	३ तच्छिष्येषु निबद्धेषु	१ ६७
५१ जलं च जलमन्त्रेण	२७ १४	४ ततः पद्मवाप्रोति	५ ६९
५२ जलं दत्त्वा च तेनैव	२० २५	५ ततः पूजां यथा योग	२७ २३
५३ जातो बुद्धेरहकारः	२ ४५	६ ततः प्रदक्षिणं कृत्वा	१९ २१
५४ जानाति पुरुषो निर्यं	१ ७७	७ ततः स्थूलक्रमेणैव	२४ ३३
५५ जायन्ते बहव पुत्रा	१३ ३४	८ ततः तस्य प्रसादेन	१२ ६७
५६ जिह्वां नास्तिकं कूर्	७ २५	९ ततः तस्यावसाने तु	३१ २
५७ जितेन्द्रियस्य विदुष	१२ ५१३	१० ततस्तु वैष्णवस्त्वान्ते	१६ ५२
५८ जितं ते पुण्डरीकाक्ष-	६९ २१	११ ततस्तु संपदेनैव	३० १५
५९ जितं ते पुण्डरीकाक्ष-	२३ ४६	१२ ततस्तेनैव कालेन	३१ २८
६० जिह्वामाहारसंकोच	१० २०	१३ ततस्तेनैव कालेन	३१ ३८
६१ जीविकामस्तु त ध्यात्वा	१७ ७	१४ ततः स भगवान् देव	१ १२
६२ जीवं प्रकृतिमापन्न	१७ ८	१५ ततोऽपि खभते जन्म	३० २०
		१६ ततोऽस्य मोक्षमेव स्यात्	३० १०६

		अध्याय	श्लोक			अध्याय	श्लोक
		संख्या				संख्या	
१७	ततोऽस्य वर्धते भक्ति	२४	११	५१	तत्र सत्त्वमयैर्भावै	२	९
१८	ततोऽस्य वासना किञ्चित्	१०	२९	५२	तत्र साय प्रकूर्वात	२२	१३
१९	ततोऽस्य विषय किञ्चित्	३०	२४	५३	तत्र सूक्ष्म विसर्प १	२३	२७
२०	ततोऽस्य विविधा कामा	३०	२५	५४	तत्र सृष्टिमिमो पूर्व	२	२८
२१	ततोऽष्टगुणमैश्वर्य	३०	२१	५५	तत्र स्थानानि दिक्ष्वेव	७	४५
२२	ततोऽहं सृष्टानिर्दिष्ट	१	१०	५६	तत्रस्था देवता कृत्वा	१३	१८
२३	ततोऽहं विस्मितो भूत्वा	१	२१	५७	तत्रस्था देवता ध्यात्वा	१८	७०
२४	ततो ज मभिस्तुष्ट	३०	१०४	५८	तत्रात्मनो बहि शुद्धि	५	४
२५	ततो दर्व्यामुपस्तीय	२०	७१	५९	तत्राद्यावेव कूर्वात	२२	६
२६	ततो देवस्य महतो-	१९	६२	६०	तत्राधियास्य त भूय	१७	२२
२७	ततो ध्यानमयेनैव	१०	५२	६१	तत्रापि जातयोगेन	१८	३१
२८	ततो भूयोऽथ जुहुयात्	१५	३०	६२	तत्रापि विधिना तिष्ठन्	१६	१३
२९	ततो योगमय ध्यानं	४	१६	६३	तत्राध्यात्मन कुर्यात्	१२	३४
३०	ततो हि लभते ज म	३०	१९	६४	तत्रैव सकलं कुर्यात्	१९	३०
३१	ततो ह्योमावसाने तु	१८	७१	६५	तत्रैव कल्पिते स्थाने	७	१७
३२	तत्पात्र मूर्ध्नि चिन्त्यस्य	२२	५८	६६	तत्रोक्तान विधानेन	३०	५
३३	तत्पात्रावाप्तिसृतां धारां	२५	२३	६७	तत्रोल्लेख्यादिक कर्म	८	२७
३४	तत्प्रसादात् कृतं कर्म	१	५४	६८	तत्त्वदर्शनमेवास्ति	३०	३६
३५	तत्त्वानि च विभागेन	८	४७	६९	तथा तेषामभिगमात्	२५	५
३६	तत्र जम्बूफलद्वारा	२६	१८	७०	तथा विमुक्त प्रद्युम्न	२	१०१
३७	तत्र तत्पूजयित्वाह	१	२६	७१	तथैव कृत्तिकादीनां	१३	५६
३८	तत्र तत्र नमस्तुत्य	३	६६	७२	तथैव क्रियते कर्म	३०	४९
३९	तत्र तां देवतामेष	१३	१५	७३	तथैव छिन्नवत् कृत्वा	१४	१५
४०	तत्र ते वाग्यता सर्वे	२२	२७	७४	तथैव दद्या मनसा	२०	३७
४१	तत्र दीक्षा समाचक्ष्व	७	२	७५	तथैव पूजया नित्य	५	१४
४२	तत्र देवा प्रसीवति	२	१०२	७६	तथैव मन्त्रमा कृत्वा	५	८
४३	तत्र पा	२८	२६	७७	तदा कृतोपवासस्तु	९	१२
४४	तत्र पूर्व कृतं कार्य	३०	४८	७८	तदा तथैव वेदस्य	६	५०
४५	तत्र प्रकाशक तत्त्व	२	३९	७९	तदा भागवताचार्यः	१८	३०
४६	तत्र प्रतिहत किञ्चित्	३०	२६	८०	तदा सूक्ष्मशरीर तु	२४	२३
४७	तत्र सेव्या गृहास्तारा	२६	४१	८१	तद्विच्छया प्रवर्तते	३	३३
४८	तत्र मे भगवन् ब्रूहि	१	६	८२	तद्विच्छया सृष्टिरयं	२६	६६
४९	तत्र यद्रूपक रूप	२	२२	८३	तथैव पूज्यते नित्य	२४	७
५०	तत्र योगमयः पीठं	२२	५३	८४	तद्गुणाचित्तमित्येव	४	१४

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या		
८५	तद्भक्तैस्तु च विश्वास	३	४२	११७	तस्माद्भक्त्या भूयिष्ठ	१९	९३
८६	तद्भक्तैस्सह वर्तत	३	६३	११८	तस्माद्विकल्पा भक्ति	३०	३२
८७	तद्योगाद्विनिवृत्तेर्वा	१	४०	११९	तस्माद्भुभयमेवात्र	३०	१००
८८	त त्रेणामुदय बहुश	१६	२९	१२०	तस्माद्विमुक्तिर्मा वच्छन्	१२	६६
८९	त त्रे य विम्बमर्चति	२३	१८	१२१	तस्माद्धमण दवेश	१२	६२
९०	तस्मात्रेभ्यस्तु भूतानि	२	५४	१२२	तस्माच्चिसर्ग सद्धार	२	१२
९१	तमसो मोहसस्पृष्टा	७	४२	१२३	तस्मा मण्डलमध्यस्थ	८	७३
९२	तमाहस्य यथा पूर्वं	२२	३७	१२४	तस्मात्मां प्रत्युपासीन	२	१०
९३	तमेव पुष्पं विष्णु	२	१०७	१२५	तस्मिन्नावहयेदेव	२२	२०
९४	त प्रणम्य यथान्याय	१	२	१२६	तस्मिन्नावहयेदेव	२२	५७
९५	तं प्रसह्य विगृह्णाति	७	१०३	१२७	तस्मिन् ब्रह्मेष्टव पद्म	३३	४
९६	त शूद्रमपि सवन्न	१७	१७	१२८	तस्मिन्ननौ प्रदीप्ति च	२०	४९
९७	त सिद्धमिव मन्यन्ते	१६	४६	१२९	तस्मिन् लोहमथ विम्बं	२२	४६
९८	तथा च विहिते ज्ञाने	१	५६	१३०	तस्मिन् सचिन्त्य सोम तु	४	२२
९९	तथोस्तु पूजयोर्ब्रह्मन्	३	२०	१३१	तस्य जम्बूनदी नाम	२६	१६
१००	तरुण शक्तिहस्तं च	१३	४४	१३२	तस्य देवप्रसादेन	८	७
१०१	तद्य नाय प्रपद्यामि	१७	३७	१३३	तस्य द्वादशभिर्भैरवै	५	७०
१०२	तस्माज्जन्म क्षुभ वा स्यात्	३	५१	१३४	तस्य मध्ये तु विसृजेत्	२२	६८
१०३	तस्माज्जातैव पुंसस्तु	३०	२८	१३५	तस्य मध्ये तु वैकुण्ठ	२४	३६
१०४	तस्मात्ते कथयिष्यामि	१८	१६	१३६	तस्य मध्यमिमे लोका	२६	३
१०५	तस्मात्तेनैव रूपेण	३	१०	१३७	तस्य यद् द्वादश प्रोक्ता	७	७९
१०६	तस्मात्तेष्वेव शुभ्रपा	२५	३४	१३८	तस्य शास्त्रांतराभ्यासे	१	४२
१०७	तस्मात्त्व देवस्य त्यक्त्वा	३१	५०	१३९	तस्य सकृत् तथो मासाः	११	१५
१०८	तस्मात्पात्र परीक्ष्यैव	३१	५७	१४०	तस्य स्वरूपं तु खं च	१०	४७
१०९	तस्मात् बुद्धिं समाध्याय	२५	११	१४१	तस्यात्ते कामरूपं च	१३	६२
११०	तस्मात्ससारिणां पुंसां	१	८६	१४२	तस्यायुधि समाप्तेऽथ	२६	८४
१११	तस्मात्सर्वप्रयत्नेन	३	३२	१४३	तस्यावसाने देवस्य	२२	१६
११२	तस्मात्सर्वप्रयत्नेन	१२	१२	१४४	तस्या कुम्भान् प्रति प्रव्यं	२१	५
११३	तस्मात्सर्वप्रयत्नेन	२५	५२	१४५	तस्या विशिष्टस्य कृत्वा	१६	४८
११४	तस्मात्सर्वप्रयत्नेन	३०	३५	१४६	तस्या सविहितां भूमिं	१६	७
११५	तस्मात्सर्वोपकारार्थं	१३	४	१४७	तानतीत्य स्थितोऽप्येष	२४	१९
११६	तस्मात्तनेन रामेण	३१	६९	१४८	तानि सर्वाणि सगृह्य	२७	४८

			अध्याय	श्लोक				अध्याय	श्लोक
			सख्या					सख्या	
१४९	तान् दृष्ट्वा विस्मयेनाह	१	२५	१८१	तीमोपेता प्रयोक्तव्या	८	४		
१५०	तान् भुक्त्वा गुणवान् दोषान्	३०	११८	१८१	तूर्यवादि च निर्धौषै	१८	४८		
१५१	ताभ्यामेवाङ्गभूतास्तु	१४	३४	१९०	तूर्यवादिप्रहस्ताश्च	१९	१६		
१५२	तामसानि पुनस्त्रीणि	२	४३	१९१	तृतीयपञ्चमाभ्यां तु	६	१२		
१५३	तामसी परपीडार्थं	३	२९	१९२	तृतीय परिमाणं तु	२३	२१		
१५४	तामिस्रमधतामिस्र	२६	६०	१९३	तृतीय पूजयेद् देव	८	११		
१५५	तां पूजयित्वा गन्धार्थं	१९	४१	१९४	तृतीयस्तैजसो लोक	२६	४४		
१५६	ताम्र शात्तिकरं प्रोक्त	२३	३४	१९५	तृतीया विस्तरेणैव	२७	४१		
१५७	ताम्र शात्तिकरं प्रोक्त	२९	११	१९६	तैऽपि तद्विज्ञानमासाद्य	३१	२१		
१५८	तावता चिरकालेन	१	३१	१९७	तैऽपि तद्विज्ञानमासाद्य	३१	२९		
१५९	तावदेव तव व्यक्तं	१७	३४	१९८	तैजोमयेन वपुषा	२६	४८		
१६०	तावद्गत्वा निवर्तत	२९	६२	१९९	तैः तु निश्चलचित्तस्य	१६	१६		
१६१	तालं विलस्तिमय्याहु	२३	२९	२००	तैनं तु प्रकृतैर्योगात्	२	३५		
१६२	तालं विलामजनं च	१९	४५	२०१	तैनं मे संशया छिन्ना	१	२९		
१६३	तासामपि बहिः कुर्यात्	४	६५	२०२	तैनास्य संगता भक्ति	३०	७२		
१६४	तिथिनिक्षत्रहोराश्च	२२	८	२०३	तैर्नैव क्रमयोगेन	१३	२९		
१६५	तिथियोगेषु षड्यामि	६	५७	२०४	तैर्नैव देवमभ्यर्च्य	६	६		
१६६	तिथीनां तु विभागेन	१३	१४	२०५	तैर्नैव नाभिदेशं च	५	९		
१६७	तिमिराश्वन्धनश्चेति	२३	५	२०६	तैभ्यो निवर्तमानस्य	३०	१२०		
१६८	तिमो दीक्षा कृता येन	३१	५३	२०७	तैषामधिगमो धर्म	२५	२		
१६९	तीर्थतोयं च सङ्गत्य	२५	२६	२०८	तैषामपि विरोधेन	२६	७८		
१७०	तीर्थतोयेन छिन्नेन	८	५६	२०९	तैषामेव च भेदेन	२६	२७		
१७१	तीर्थतोयेन संपूर्णं	१७	२९	२१०	तैषां ज्ञानमिदं क्षेत्रं	३१	५		
१७२	तीर्थयात्रां कुर्वन्नेति	२२	२१	२११	तैषां तु पूजनारम्भितः	१८	१५		
१७३	तीर्थयात्रां च कुर्वीत	२९	५९	२१२	तैषां तु सफलं जन्म	३१	३४		
१७४	तीर्थयात्रां ततः कुर्यात्	२७	५४	२१३	तैषां भक्त्यपराधेन	३०	३५		
१७५	तीर्थपार्श्वं समासाद्य	२२	३०	२१४	तैषां मण्डलविन्यासः	७	६२		
१७६	तीर्थक्षेत्रेषु मुख्येषु	२७	५८	२१५	तैषां शुद्धिर्मृषा वैव	१२	३१		
१७७	तीर्थानि च निषेधेन	३०	८०	२१६	तैषां सर्वगुणोद्देकै	२	६४		
१७८	तीर्थान्येकाहसिद्ध्यामि	२५	६	२१७	तैषां सामान्यदेवोऽसौ	३	९८		
१७९	तीर्थाम्भसा च तोयेन	१६	५५	२१८	तैषु जीवन्ति मनुजाः	२६	३०		
१८०	तीर्थभक्तिमतां कृणा	४	९३	२१९	तैषु नित्या धुवाश्चापि	१८	२१		

	अध्यायः	श्लोकः		अध्यायः	श्लोकः
		संख्या			संख्या
२२०	तेषु स्थित्वा तु भजते	३० १०३	२५३	दद्यात्पुण्याणि मातां च	४ ५०
२२१	तैस्त्वानीतमादाय	१६ १७	२५४	दद्यादाभरणं सुर्वं	१८ ५७
२२२	तोयपात्रे जलं सिक्त्वा	२० १६	२५५	दद्यादाभरणां येन	४ ४९
२२३	तोयपूर्णं पात्रेण	१८ ३५	२५६	दत्तकाष्ठनिपातेन	९ २
२२४	तोयं च मुखवासं च	४ ५२	२५७	दक्षभ्यो योजनेभ्योऽर्वाक्	२५ ७
२२५	तोरणञ्च जविन्यासं	१९ १४	२५८	दर्शनीयेषु रूपेषु	१० १९
२२६	तोषयेत् धनदानेन	८ ६५	२५९	दर्शयेच्छिष्यमाचार्यः	८ ८
२२७	त्रिकालमेककालं वा	२७ ५५	२६०	दर्शयेद्विधिना शिष्यं	८ ९
२२८	त्रिगुणेन समभ्युक्ष्य	८ ३६	२६१	दर्शितानि तत्र ब्रह्मन्	६ ५८
२२९	त्रिगुणैस्त्रिभिरालम्ब्य	८ ३५	२६२	दशकृत्वस्तु श्रुत्यात्	८ ३४
२३०	त्रीणि द्वे पुनरेकं च	११ २०	२६३	दस्युपीडापहारश्च	२८ ४३
२३१	त्रीणि द्वे वैक्रमेवान्	११ १९	२६४	दक्षिणस्यां दिशि तयो	१९ ५४
२३२	त्रिधा स्थण्डिलमाख्यं	१६ ३१	२६५	दक्षिणां च यथाशक्ति	२२ ६२
२३३	त्रिभिरेतैर्यायैस्तु	१० ७७	२६६	दक्षिणेन बहिर्द्वारं	१९ २८
२३४	त्रिभिरेतैर्विहीनात्मा	१२ २२	२६७	दानाध्ययनक्षीलाश्च	२६ ३२
२३५	त्रिभिरेव गुणैर्ब्रह्मन्	१ ७१	२६८	दानेनाचार्यमविच्छेत्	१७ ५१
२३६	त्रिभिरेव गुणैरेते	२ ७	२६९	दापयेत्प्रीतिदानं च	८ ४९
२३७	त्रिभिरेव गुणैर्योगं	१ ७३	२७०	दाहणो वा महाबाहु	९ ३९
२३८	त्रिभिस्त्रिभिः स्थितैकैका	४ १३	२७१	दास्यं दृष्ट्वा पक्वा	१८ २२
२३९	त्रिरात्रमेकरात्रं वा	२५ २०	२७२	दिङ्मात्रीणां कर्तृभूतैः	४ २१
२४०	त्रिरात्रं देवदेवस्य	१९ ९०	२७३	दिङ्मन्त्रेण परिक्रम्य	४ ५३
२४१	त्रिविधं कथितो धर्मः	१९ ५८	२७४	दिङ्मन्त्रेण परिक्रम्य	१९ ७०
२४२	त्रिशिष्यस्य त्रिपादस्य	१३ २७	२७५	दिङ्मन्त्रेण बहिर्द्वारं	२२ २८
२४३	त्वत्पादकमलादन्धत्	२९ ३०	२७६	दिवापुष्पैर्विवापूजा	५ ४०
२४४	त्वत्पादकमलादन्धं	२३ ५	२७७	दीपं च तेजसा कुर्यात्	१९ २७
२४५	त्वमप्येवमिदं ज्ञानं	३१ ३१	२७८	दीपं च तेजसा दत्त्वा	१८ ५८
२४६	त्वामुपासितुमिच्छामि	२ २	२७९	दीर्घकालं भवत्यायुः	३० १७
२४७	त्वां च दृष्ट्वा तथाभूतं	१ ४४	२८०	दीर्घकालं स्वयं ज्योति	१ ५०
२४८	दत्त्वा देवाय त्रिभिर्भ्यो-	३ ७६	२८१	दीर्घचिन्तां प्रणष्टा च	१ ३०
२४९	दत्त्वा द्रव्यं यथाशक्ति	२५ २५	२८२	दीर्घमायुर्मया लब्धं	१ ८
२५०	दत्त्वा धूपेन माल्यादि	४ ४६	२८३	दीर्घमायुरवाप्नोति	१ ४७
२५१	दद्याच्च वैष्णवं चक्रं	८ ६१	२८४	दीर्घायुर्मयावाप्नोति	१६ ३३
२५२	दद्याच्छेषं विधातेन	२९ १७	२८५	दीक्षयेदर्थिनश्चिदाभ्यान्	७ ६५

		अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या
२८६	दीक्षयेद्विधिना सर्व	१७	२१	३१९	देवपार्श्वं ततो गत्वा	१९ ३८
२८७	दीक्षाकामस्तु तं प्रज्ञ	२७	३३	३२०	देवपार्श्वं समासाद्य	४ ४७
२८८	दीक्षाकाले विशेषेण	९	११	३२१	देवपार्श्वं समासाद्य	१९ ५९
२८९	दीक्षातः श्रमना जीयन्	७	२३	३२२	देवपार्श्वं समासाद्य	२० ४
२९०	दीक्षावसाने तत्सर्वं	८	७७	३२३	देवमोगांश्च सरक्षेत्	१७ ४८
२९१	दीक्षायां कीदृशो भेद	७	३	३२४	देवमावाह्य दत्वाप्य	२० ६
२९२	दीक्षायां च बह्विस्तेषां	९९	६६	३२५	देव भ्यात्वा पर धर्मं	२४ २७
२९३	दीक्षार्थिनस्तु यावत्	७	१४	३२६	देवस्याराधनं कुर्यात्	२२ ५७
२९४	दीक्षित श्राद्धसङ्घात-	३	५१	३२७	देवानां दानवानां च	२३ ४७
२९५	दीक्षितस्तु तत्पानं	२१	२९	३२८	देवानां दानवानां च	२९ ७२
२९६	दीक्षितस्यायमाचार	२९	६४	३२९	देवानेव धिया ध्यायेत्	१९ ६६
२९७	दीक्षिता एव जुहुयात्	२०	६१	३३	देवे याग	२८ २५
२९८	दुकूलक्षौमनेत्राणि	५	५४	३३१	देशस्य गुणदोषाभ्या	१९ २
२९९	दुःस्वप्नप्रवर्धने जाते	१९	१८	३३२	देशे काले तु दीर्घेऽपि	२५ ८
३००	दुर्गतायां वापि जातायां	२९	३२	३३३	देशे दुर्जनभूयिष्ठे	१९ ४
३०१	दुर्गतावपि जातायां	२३	५७	३३४	देशे कालं च संभारान्	१३ ६०
३०२	दुष्कृतानां फलं घोर	२६	६१	३३५	दोषहेतुर्भुज्याणां	१२ ३६
३०३	दूर्वाभिरुणमावाणां	५	४९	३३६ a	द्यौस्तमाङ्गमाकाश	२४ २४
३०४	दूर्वां घृताक्तां जुहुयात्	१५	३२	b	यूतभोजनयो र्स्थानं	५ १५
३०५	दृष्टिमुद्वोटयेत्पूर्थं	१८	४९	३३७	द्रव्यशुद्धिसमायुक्त	२८ ५
३०६	देवपूजाय च ज्ञानं	१२	३९	३३८	द्रव्याणि पूजनाश्रानि	१९ १५
३०७	देवपूजायिधिज्ञाने	७	२७	३३९	द्रव्याणि पूर्वमाहृत्य	४ २७
३०८	देवतादिविभागेन	२	८८	३४०	द्रव्याणां समग्रं कुर्यात्	२७ ४५
३०९	देवतानां तु सर्वासां	१३	१९	३४१	द्रव्यालाम्भे तु पूजायां	५ ७३
३१०	देवतां पूजयित्वा तु	६	४२	३४२	द्रव्यैर्मनोहरैरेव	१० ५३
३११	देवताया प्रसादो वा	९	४२	३४३	द्रव्ययित्वा सकृत्सिक्त	२३ ३
३१२	देवदानशर्गाधर्वा	३१	४२	३४४	द्रोणश्वानीरशम्याका	५ ३४
३१३	देववाक्कृतं धूपं	५	५१	३४५	द्रव्यरूपाणि संभृत्य	२० १४
३१४	देवदेवप्रसादेन	१	४५	३४६	द्राक्षशास्त्रिनमात्रं तु	७ ३०
३१५	देवदेव सप्तविंश	१२	५१३	३४७	द्राक्षशाष्टौ चतुर्कं वा	८ १४
३१६	देवकेनैवमुक्तस्तु	१	७	३४८	द्राक्षशास्त्रेन तस्यापि	११ ५९
३१७	देवस्य बहुसाहस्र	१९	७८	३४९	द्राक्षशैव सहस्राणि	१५ १६
३१८	देवस्याराधनार्थ्य	१२	२४	३५०	द्राक्षशैव सहस्राणि	१६ १५

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या
३५१ द्वादशैव सहस्राणि	१६	१२	३८४ न कस्य च विना यरुनै	३०	३९
३५२ द्वादशैव सहस्राणि	२६	८७	३८५ न कामकलुषं चित्त	२३	५८
३५३ द्वादश्यां पौर्णमास्यां वा	७	२१	३८६ न कामकलुषं चित्त	२९	३३
३५४ द्वादश्यां वासुदेवं	१३	५२	३८७ न काक्षति यत किञ्चित्	३०	७७
३५५ द्वादश्यां भवणायां वा	२५	३८	३८८ न कारावीनि पञ्चैव	६	१९
३५६ द्वारदेशे तु संप्राप्ते	१९	६८	३८९ न कार्यं कर्षयेयोगी	१०	७०
३५७ द्वारपाठास्थितैर्द्वारं	२४	३७	३९० न काल कारणं तत्र	३०	९
३५८ द्वाराणि चतुरध्राणि	७	४७	३९१ न किञ्चिदप्रियं कुर्यात्	२५	३६
३५९ द्वाराणि चोत्तराशीनि	७	४८	३९१ C न कृतां कीर्तयेत्पूजा	२९	७७
३६० द्वावधौकौ च कुद्वध	५	३८	३९२ न केनचिदसौ वेध	१८	१२
३६१ द्वावेव विपुलौ लामौ	२५	४९	३९३ न गतीदधिकं प्रव्य	१९	४७
३६२ द्विगुण द्विगुणायामा	२६	८	३९४ नगरं ग्रामनक्षत्र	२६	१४
३६३ द्वितीय न पुन कुर्यात्	२८	४०	३९५ न च तैर्मानसं ताप	३०	६२
३६४ द्विप्रकारं स्मृता यात्रा	२२	२	३९६ न च मा जायमानं वा	३०	४०
३६५ द्विविधं पुष्पो ब्रह्मन्	३	३९	३९७ न च रेखाप्रवेशेषु	२३	१४
३६६ धनदानेन सत्कृत्य	२७	४६	३९८ न चैते मामुपासीना	३१	६
३६७ धनसचयमविवृच्छन्	६	५५	३९९ न चैतेषु समस्तेषु	१	४
३६८ धनार्थं वा यशोऽर्थं वा	५	७०	४०० न चैत परमं ज्ञानं	३१	५२
३६९ धर्मकर्माधिक्यानि	२७	२८	४०१ न जालु दर्शयेन्मुखां	१४	३६
३७० धर्मादिषु परा सिद्धिं	२	१००	४०२ न तद्दोषकरं श्रेयं	२८	४१
३७१ धर्मादिविषया सिद्धि	६	३८	४०३ न ते रूपं न चाकारः	२३	५०
३७२ धर्मेण च कृतं ज्ञानं	१२	६०	४०४ न ते रूपं न चाकार	२९	२५
३७३ धारणास्तु च विज्ञेय	४	१५	४०५ न तेषामपराधोऽस्ति	३०	८९
३७४ धारयेत्तत्र चैतन्यं	१०	१०	४०६ न तेषां पुण्यमार्गेषु	१	३७
३७५ धारयेत्तत्र चैतन्यं	१०	११	४०७ न तेषां समवो भूय	३०	९७
३७६ धार्मिका भूमिपालाश्च	२६	३१	४०८ न त्वेनमनुगुह्यमि	३०	१३
३७७ धूपमुष्टिं श्वजं छत्रं	२१	३०	४०९ नदीसगमतीर्यषु	७	४
३७८ धूपं दीपं च बत्वास्मै	२०	३८	४१० न दुर्लभमपि प्रेक्षु	३०	७४
३७९ धृत्या न गृह्यते धर्मात्	१२	७	४११ न ह्रव्यति पुन कृत्वा	२८	४४
३८० ध्यात्वा योगमयं मूर्तिं	४	६१	४१२ न नरः क्षुभमाप्नोति	९	३०
३८१ ध्यानेनाज्ञानदानान्त	८	२८	४१३ न नश्यति कृतं कर्म	२९	७६
३८२ ध्यानं च प्रणिधानं च	२४	१८	४१४ न न्यावर्तय वापि	५	३९
३८३ न कदाचि मतिं कुर्यात्	३	४३	४१५ न पतति यथा वेद्यां	७	१२

अध्याय			श्लोक	अध्याय			श्लोक
			संख्या				संख्या
४१६	न प्रसीदति गोविन्द	६	४१	४४९	नानाकारा विकाराश्च	२६	६९
४१७	न मन्त्रोच्चारणात् शेष	१७	१६	४५०	नानारत्नमयै शृङ्गै	२६	१५
४१८	नमस्कारात्परं विद्धि	६	९	४५१	नानावादित्रकुवाखान्	२२	१८
४१९	नमस्कृत्वा शुचिर्भूत्वा	३	६०	४५२	नाननुज्ञाप्य भुञ्जीत	३	६९
४२०	नमेति किञ्चिदावर्त	२९	६३	४५३	नाय सिध्यति कामेन	६	६०
४२१	न मृत्युर्न भय तस्य	३१	३६	४५४	नाष्टृष्टस्तु स्वयं ब्रूयात्	३	५३
४२२	नयस्समुद्रगास्तीर्थ	२५	१४	४५५	नाप्रसजो ददाग्रेव	३०	८
४२३	नरनागादिसौधानां	९	१८	४५६	नाभिश्चेत् तथा कुर्यात्	७	३८
४२४	नरस्याकृतमुद्धेस्तु	१०	६१	४५७	नामेस्तदेव मानं स्यात्	७	३२
४२५	नराणां निविधा कामा	१३	५	४५८	नामधेयं च कर्तव्य	१७	११
४२६	न रात्रौ स्थापयेद् देव	१९	५	४५९	नामधेयस्तु सर्वासां	६	१४
४२७	नवम्यामम्बिकां दृष्ट्वा	१३	४९	४६०	नाम्ना रूपेण कालेन	१३	२४
४२८	न विद्यासु न रूपेषु	३०	५२	४६१	नाविकस्यापराधेन	३०	३१
४२९	न व्याजमाचरेत् किञ्चित्	१७	४९	४६२	नावैष्णवस्य मर्त्यस्य	२६	७७
४३०	न शक्या परिसंख्यातु	२	९३	४६३	नागुद्धद्रव्यमश्रीयात्	३	५०
४३१	न क्षोचति न कुप्यति	१	३८	४६४	नासिकापुटयो प्राण	११	१३
४३२	नष्टा मे क्षया सर्वे	३०	२	४६५	नित्यमाराध्य सरक्षेत्	२१	५०
४३३	न स्वशक्त्यैव लब्धानि	२४	१६	४६६	नित्यमूर्ध्वप्रवृत्तस्य	११	५
४३४	न हि ते परम देव	१८	७	४६७	निद्रया पीड्यते यदा	२४	१
४३५	न हि तेषां तप कृत्वा	१७	२	४६८	निद्रया तु विनाचार्य	८	४१
४३६	न हि सप्रति पश्यामि	३१	३५	४६९	निधायोत्तरतो वहे	२०	१९
४३७	न हि सर्वेषु लोकेषु	३१	३३	४७०	निषथो हेमकुण्डश्च	२६	२१
४३८	न ह्यसौ कारणै कश्चित्	३	२	४७१	निबध्य मुष्टिर्न हन्यात्	१४	७
४३९	नक्षत्राणि परीक्षेत	१८	२९	४७२	निमित्तेषु विशेषेण	२९	६८
४४०	न गृहस्थो न चाविद्वान्	१९	६	४७३	नियमस्तेन संश्लेष	१०	१५
४४१	नामिकार्थं प्रयुञ्जीत	२०	५७	४७४	निरस्य मार्जनीं पाणि	१९	२४
४४२	नाजिकामासवर्षाद्यै	११	२२	४७५	निराकरोतु देवेश	३	७
४४३	नाज्यो नाज्यस्तु तस्योक्ता	२	७५	४७६	निरुपद्रवमैश्वर्य	३०	१८
४४४	नातिहोमं च न येत	११	३६	४७७	निर्गुणं हि ध्रुवारं च	५	४३
४४५	नात परमत किञ्चित्	१०	६४	४७८	निर्मध्य चार्गिर्न होमार्थ	१५	२२
४४६	नात परतरं किञ्चित्	३१	३२	४७९	निर्मलेऽपि कृते चित्ते	१०	२६
४४७	नात सुक्षमतर किञ्चित्	११	२५	४८०	निर्माल्यमिति विज्ञेयं	१२	३७
४४८	न दीक्षितस्य मुद्राणां	१४	३७	४८१	निर्माल्यं लक्ष्मणेनैव	३	४४

अध्याय	श्लोक	अध्याय	श्लोक
सह्या	सह्या	सह्या	सह्या
४८२ निर्मित परमेणैव	१ ३४	७ पक्कैरपि वनाहारै	२९ ५६
४८३ निर्वाणमार्गगहने	१३ १	३ पक्कं तु मूर्तिपालानां	१८ ६८
४८४ निर्बद्ध सशयो व्याधि	३० १०९	४ पञ्चगव्यादिभिर्द्रव्यै	२२ ७३
४८५ निवासो दानवे द्राणां	२६ ६२	५ पञ्च प्रभृति वर्ध ने	११ १६
४८६ निवृत्तं च यथोत्साह	३१ २५	६ पञ्च बीजानि तानि स्तु	६ १३
४८७ निवृत्तास्तु विशिष्य ते	३० ९६	७ पञ्च मन्त्रान् क्रमेणोक्ता	५ १
४८८ निवृत्तेरस्य को भेद	३० ८३	८ पञ्चमे तु जन लोके	२६ ५३
४८९ निवृत्त्या वरुण मूर्त्ति	४ १७	९ पञ्चरात्रं विशेषेण	८ ६३
४९० निवेद्य भक्ष्यमोज्यादि	८ २९	१० पञ्चशक्तिमयो दंव	२ ३१
४९१ निश्चल ध्यानमातिष्ठन्	१ ५५	११ पञ्च हस्तप्रमाणानु	२३ ३०
४९२ निश्वास च निगार च	११ ६	१२ पञ्चापनिषदा कृत्वा	४ ४८
४९३ निष्कामो देशदेवस्य	१६ ५३	१३ पञ्चोपनिषदान् ध्यात्वा	२२ ६०
४९४ निस्तरस्यपवर्गाश्च	४ ५९	१४ पञ्चोपनिषदा प्रोक्ष्य	२५ २८
४९५ नीरा प्रवक्षिण चैव	८ ४५	१५ पण्डिता योगिनो वापि	३ ३१
४९६ नील श्वेतस्निग्धशुक्ल	२६ १९	१६ पताकाश्वजविन्यास	१८ ४७
४९७ नीलवर्ण महाघोर	११ ५१	१७ पात्राणि तु सितेनैव	७ ५३
४९८ नृत्तगीतादिभिस्तत्र	१८ ७३	१८ पत्राङ्कुराणि देवाय	५ ७०
४९९ नृत्तगीतादृष्टासैश्च	१९ ६५	१९ पद्यानि जुहुयादमौ	१६ ३९
५०० नेमिजे च तथा येभ्य	८ २३	२० पद्मनाभ इषे ब्रह्मन्	२ ८५
५०१ नेवास्पदं ममैवेद	३० ४५	२१ पद्मं तु केवलं कृत्वा	१३ १७
५०२ नैमित्तिकानि कर्माणि	१७ २५	२२ पर एव पुमान् ब्रह्म	२ ७७
५०३ नैमित्तिकेषु क्राम्येषु	७ ५९	२३ परपीठानिमित्तं वा	६ ४६
५०४ नेच्छत्या ज्ञानमूर्तिस्तु	४ ३०	२४ परबाधास्त्रनास्था च	४ ७५
५०५ नैव किंचित्परोक्ष ते	२३ ५१	२५ परमेष्ठी पुमान् विश्व	२ ३०
५०६ नैव किंचित्परोक्ष ते	२९ २६	२६ परमेष्ठी स्मृतशब्दे	२ ३२
५०७ नैव तस्मात्परं किंचित्	२६ ६५	२७ परमेष्ठ्यात्मना प्रोक्ष्य	३ ७३
५०८ नैव संसारिणां ज्ञान	१ ६६	२८ परमेष्ठ्यात्मना मज्जेत्	२२ ३३
५०९ नोद्भासितं न भग्नं च	१९ ८	२९ परमेष्ठ्यात्मना ज्ञायात्	३ ८५
५१ नोपब्रवाथ बाध्यते	१० ६६	३० परमेष्ठ्यादिभिर्मन्त्रै	२० ४०
५११ न्यग्रोधोदुम्बरोश्चत्थ	९ ३	३१ पर देवमुपासीत	२४ ६
५१२ न्यासमार्गं प्रजुजीत	१९ १३	३२ परस्य पुरुषस्यैव	२ २३
५१३ न्यूने बाध्यधिके वापि	१९ ३५	३३ परस्य पुरुषस्यैव	२ ५८
पवर्ग		३४ परस्परपरोक्षत्वा	२४ ६८
१ पकारो मनसो बीज	६ १८		

		अध्याय	श्लोक			अध्याय	श्लोक
			सङ्ख्या				सङ्ख्या
३५	परामि शक्तिभिस्तस्मिन्	४	३८	६७	पिशाचा पञ्चगा यक्षा	७	६९
३६	परिचर्याविशुद्धिश्च	१२	२३	६८	पीठमासनमुद्दिश्य	२७	२२
३७	परित्यक्तुमक्षेपेण	३०	११७	६९	पीठ कृत्वा पुन सम्यक्	२७	२१
३८	परिपक्वा नवा झुङ्का	२३	६	७०	पीठ सिद्धमयं तत्र	४	२८
३९	परिपूर्णस्य ते देव	१	८३	७१	पीठस्य परमात्मान	८	२५
४०	परिभाणावित कर्म	१	६४	७२	पीठावुत्थाप्य देवेश	२०	२६
४१	परिहोमेषु सर्वेषां	२	६०	७३	पीठेनैव समस्तेन	२८	३
४२	परिदृश्य क्रियमाणे तु	१२	५०३	७४	पीतवर्णा च वैश्यस्य	७	६
४३	परेश्वरस्थितो ह्येव	६	१५	७५	पुण्यस्थानमनुप्राप्य	११	६६
४४	पययिण प्रयोक्तव्या	१५	१८	७६	पुण्यस्थानेषु तीर्थेषु	३	६५
४५	पर्वतस्यश्च यो भूत्वा	९	३१	७७	पुण्याहजयद्योपेषु	१९	२०
४६	पञ्चशोदुम्बराश्चस्थ-	५	६४	७८	पुण्येन हि क्षुभे काले	१७	४
४७	प्रवित्रमग्नौ विस्त्रस्य	२०	२१	७९	पुन कामस्य सिध्यर्थ	१५	४४
४८	पश्चादुमिमवष्टभ्य	२७	५	८०	पुन प्रदक्षिणं कृत्वा	२१	३३
४९	पश्चिमाभिमुखस्यापि	१९	३६	८१	पुन स्नात कृताहार-	१५	१४
५०	पश्यन्नास्ते परो देव	२६	८२	८२	पुनर्मन्त्रमय कृत्वा	२७	३६
५१	पश्यन्निव समासज	१०	२३	८३	पुनश्च म ब्रवीक्षायां	८	६
५२	पश्यन्नेकादशे मासि	११	४२	८४	पुनस्तु द्रव्यां लुह्ययात्	२०	५३
५३	पक्षाणां च तिथीनां च	८	२२	८५	पुनोसोऽव्याकृते मग्ना	२	६१
५४	पक्ष परमहसेन	८	३२	८६	पुंसामकृतविय'नां	१८	३
५५	पाञ्चजन्यं महाशङ्खं	६	५२	८७	पुराणि लोकपालानां	७	५६
५६	पार्णि प्रक्षाल्य तोयेन	२०	१०	८८	पुष्पस्य गुणा एते	१	७४
५७	पातयित्वा दिशां सूत्र	१९	३२	८९	पुष्पा कीर्तिता पूज	२	९४
५८	पात्रवस्त्रादिक सर्वं	२१	४३	९०	पुष्करद्वीपमध्ये तु	२६	३४
५९	पात्राणां प्रतिभायाश्च	१२	३८	९१	पुष्टिकामस्य शस्य ते	१३	५८
६०	पात्रात्पात्रे गृहीत्वाथ	२९	७२	९२	पुष्टिं वा परपीडां वा	१०	१०
६१	पात्राकुण्डे कराकुण्डे	११	२८	९३	पुष्पं विहितमप्येत	५	४७
६२	पात्रमर्थं निवेद्य च	२२	३६	९४	पुष्पयागे तु कुर्वीत	२९	५५
६३	पात्रमाचमनीय च	२०	२९	९५	पुष्पाणि लोकपालानां	२३	६३
६४	पात्रादि दत्त्वा शिरसि	२०	३२	९६	पुष्पाणि लोकपालानां	२९	३८
६५	पायसं पुत्रकामस्तु	१५	३४	९७	पूजक सर्वकालेषु	२४	१२
६६	पायण्डसमयस्याश्च	३	४७	९८	पूजकान् परिवारास्तु	२४	३८
				९९	पूजनीयो विभूत्यर्थ	४	८४

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या
१०० पूजन देवदेवस्य	४	९४	१३३ प्रणवाक्षाधिको मन्त्र	६	७
१०१ पूजन वैष्णवानां च	१७	३८	१३४ प्रणवन विना मुर्त्ता	२९	७४
१०२ पूजन हि विना भक्त्या	४	७०	१३५ प्रणिपत्य मया स्तोत्रै	१	१३
१०३ पूजयित्वा तथा पूजां	३०	६	१३६ प्रतिपरप्रभुनीनां तु	१३	२६
१०४ पूजयित्वा परं देवं	६	४८	१३७ प्रतिबुद्धमति शून्यं	१०	४१
१०५ पूजयित्वा समिद्धोम	८	३१	१३८ प्रतिभा तु विधानन	१८	२३
१०६ पूजयन्नेव घृत्यर्ध	२८	३४	१३९ प्रतीकारे च विद्यानां	१४	२०
१०७ पूजाकालश्च पूर्वाह्न	३	१४	१४० प्रत्यभिज्ञा च मुद्राभि	१४	३
१०८ पूजाद्रव्याणि देवस्य	१२	२७	१४१ प्रत्यासक्ते तु मरणे	२९	६०
१०९ पूजाद्रव्याणि सर्वाणि	२१	१२	१४२ प्रथम पञ्चगव्येन	२१	१६
११० पूजाद्रव्याण्यलकारान	१९	७७	१४३ प्रथमैकादशाकारं	६	११
१११ पूजाद्रव्यावक्षेपेण	२३	६०	१४४ प्रथमो लघुरत्र स्यात्	८	१०
११२ पूजाद्रव्याविक्षेपेण	२९	३५	१४५ पृथिव्यादीनि भूतानि	३	९२
११३ पूजाते नित्यदानं च	१७	४५	१४६ प्रव्यापारम तन्त्र	२०	३०
११४ पूजापीठमसकुर्यात्	१९	५८	१४७ प्रदक्षिणक्रियायां तु	२९	६१
११५ पूजायां विनियुक्तीति	५	७२	१४८ प्रदीप्य तेजसा भूय	२०	२०
११६ पूजारभे भयस्थाने	२९	७	१४९ प्रधानदेवतामेव	२९	६
११७ पूजासु क्रियमाणास्तु	५	७१	१५० प्रधानमूलमेतेषां	-	४
११८ पूरयित्वा जलैरेक	२७	१८	१५१ प्रधानादङ्गमन्त्रेषु	१५	१७
११९ पूरयित्वा तयोरैक	१७	५	१५२ प्रमुख नाटनं किञ्चित्	३०	७६
१२० पूरयित्वा तान् कुमारान्	२१	११	१५३ प्रभाते च समुत्थाय	८	४२
१२१ पूर्वपक्षं स्मृतं काल	१३	१३	१५४ प्रभातेऽवश्यं गच्छेत्	८	८१
१२२ पूर्वपापविनिर्मुक्त	३०	१२६	१५५ प्रभव सर्वविद्यानां	१	५३
१२३ पूर्वमप्यमवजन्म	३०	३८	१५६ प्रमाणं समवादेव	७	६७
१२४ पर्व परीक्षितां भूमिं	७	५	१५७ प्रमादे वापराधे वा	३	५५
१२५ पूर्वार्धेषु भवेद्बुद्धि	९	८	१५८ प्रयतते तु ये तत्र	१८	९
१२६ पृथिवी चा तरेक्षे च	२६	५	१५९ प्रयुज्य लभते सिद्धि	४	६०
१२७ पृष्ठमागे त्वनस्य	१९	५१	१६० प्रयुज्य लभते सिद्धि	२७	४२
१२८ प्रकृतिस्त्रिगुणा ह्येया	१	७६	१६१ प्रलयक्रममास्थाय	२	११
१२९ प्रकृतेस्तु जपेन्मन्त्र	६	३७	१६२ प्रलयक्रममास्थाय	४	१७
१३० प्रकृत्या तस्य संयोग	१	७९	१६३ प्रलयक्रममास्थाय	२७	३०
१३१ प्रक्रम्य देवतास्थाने	२१	३१	१६४ प्रलयात्ते पुन प्राप्त	२	१०६
१३२ प्रणवास्तु परं बीजं	६	८	१६५ प्रविश्यास्तमिते सूर्ये	८	८०

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या		
१६६	प्रष्टोत्पसक्षेऽत	१२	५३३	१९८	प्रासादा विविधा प्रोक्ता	१८	२०
१६७	प्रसन्नश्च शिव काल	९	४१	१९९	प्रासादे स्थापित देवं	२१	४८
१६८	प्रसन्ने मयि सर्वा	२	११५	२००	प्रासादो भजन चेति	१८	१७
१६९	प्रसन्नो बाधते नाय	१०	८	२०१	प्रासादे स्थापित सर्वान्	१८	१८
१७०	प्रसगाद्युप्रसगेन	२५	९	२०२	प्रेत्य द्वार सुसगुप्तं	२२	४६
१७१	प्रसार्थं करजानूर्ध्वं	१४	१६	२०३	प्रोक्ता गाढमुद्वेय	१४	२६
१७२	प्रसार्थं करजान् सर्वान्	१४	२७	२०४	प्रोक्षयेत्तेन सर्वेण	५	२५
१७३	प्रसूते प्रकृतिर्मान्	०	१४	२०५	प्रोक्षयेत्पञ्चभिर्मै त्रै	२२	३४
१७४	प्रस्तार्थं मण्डल पूर्वं	८	७८	२०६	फलति यो मे	१०	६५
१७५	प्राकारवेदनोर्मध्य	१९	८६	२०७	फलपञ्चमयानां तु	५	२३
१७६	प्राकारस्य विकरेण	१९	५७	२०८	फलमभ्युदय पूव	३	११
१७७	प्राकृतानां च मर्त्यानां	३०	७०	२०९	फलाणि यत्ना भूयिष्ठ	३०	१६
१७८	प्राकृतानां न वैराग्य	१०	५६	२१०	फलाप्राणि च पश्येथ	११	३३
१७९	प्राकृतो गन्तुकामस्तु	३	७१	२११	बन्धहेतून् समाचक्ष	१	७०
१८०	प्राकृतं ज्ञानपीठस्य	१८	५१	२१२	बन्धुकमाधवोनीप	५	४४
१८१	प्राणापानस्तथा व्यान	२३	४३	२१३	बलिदानस्य ये विघ्नं	२१	३६
१८२	प्राणायामा विवर्धते	१०	७८	२१४	यत्तुगधि भवेन्मूत्र	११	५३
१८३	प्राणायामैस्त्रिभिर्भुक्त	४	८	२१५	बहिरण्डकपाद्वेधा	२६	६३
१८४	प्राणिं गतालि मत्मास्थि	७	९	२१६	बहिरावरणे तेषां	६	२२
१८५	प्राणोऽपानस्तथोदान	११	४	२१७	बहिरावरण चास्य	७	४४
१८६	प्राण्यङ्गुलुषमस्मास्थि	५	५६	२१८	बहिर्विस्त तु कुर्वीत	७	४९
१८७	प्रातः स्नात्वा शुचौ देशे	११	१०	२१९	बहिश्च विकरेदक्ष	२१	३
१८८	प्रातःकालं प्रिय श्रयात्	१२	१७	२२०	बहूनामेकदा दीक्षां	२९	४५
१८९	प्रातमाद्यक्ष्य कैवल्य	११	३८	२२१	बाहुद्वयेन तु निर्दक्ष	२९	७८
१९०	प्राते जम्पद्व्याधौ	२१	३९	२२२	ब्रह्माध्रियै सित सर्वै	१३	४२
१९१	प्राप्नोति महतीं सिद्धिं	२८	३२	२२३	ब्राह्मणा क्षत्रिया वैश्याः	७	२४
१९२	प्राप्नोति विभवान् सर्वान्	१३	३७	२२४	ब्राह्मण ऽपि दुराचार	२०	५८
१९३	प्रायश्चित्तानि जुहुयात्	२०	५५	२२५	बिम्बवृत्तमवृत्तस्य	१९	३९
१९४	प्राज्ञाचम्य यथा योग	८	३७	२२६	बिम्बानां भग्नजीर्णानां	२९	७४
१९५	प्रासादद्वारमासाद्य	२२	५४	२२७	बिम्बानां लक्षणं ब्रूहि	२३	१
१९६	प्रासादं कारयेद्भे	२७	४३	२२८	बिलयमैश्वर्यकामधु	१५	३६
१९७	प्रासादं चापि सौवर्णं	२७	१७	२२९	बिलयं च वनमाला च	५	३७
				२३०	बुद्धिबीजं बकारस्तु	६	१६

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या		
२३१	शुद्धिरष्टविधा जाता	२	४१	२६४	भागीरथ्याश्च तीर्थानि	२५	१६
२३२	शुद्धेस्तु बहिरन्यक्त	२६	६९	२६५	भारत दक्षिण धप	२६	२६
२३३	बुद्ध्या शत्रुमनुस्मृत्य	१६	२८	२६६	भास्वर सूर्यसङ्काश	६	५१
२३४	वेरछुद्धिं विजानीयात्	५	२९	२६७	भिक्षुरूपो जगत्परिमन्		९
२३५	भक्तानामनुकम्पार्थ	२४	२०	२६८	भिक्षामपि न याचेत्	२५	४३
२३६	भक्तावधिग्रमानायां	३०	३४	२६९	भुक्तान भोगानि वा भुक्त्वा	१०	५१
२३७	भक्तिमत्त प्रपद्यते	२	१११	२७०	भुङ्क्ता तोय पिबेत्तेन	२३	४४
२३८	भक्तियुक्तस्तु पुण्य	३०	७३	२७१	भुवनात्वांतरिक्षाच्च	२६	६०
२३९	भक्तियुक्ता स्वभावेन	३	३०	२७२	भूतकामस्य बाहुल्यात्	२	१५
२४०	भक्तिर्विषयते पुंस	३०	११६	२७३	भूता देव च ज माति	२	५
२४१	भक्त्या केवलया कृता	१२	५२३	२७४	भूतैश्चैतत्सयनस्तैश्च	१	५४
२४२	भक्त्या परमया कृष्ट	३	९	२७५	भूमिग बहुवर्ध च	५	४६
२४३	भक्त्या वर्तमानायां	३०	१०७	२७६	भूमिदा चार्कपरा	७	७
२४४	भगवन्तमुपासीत	६	६१	२७७	भूमिदाहनयानादि	१२	४६
२४५	भगवन्तं सदा विद्वान्	२९	७५	२७८	भूय एव तयाचम्य	२७	८
२४६	भगवन्तं समाराध्य	१६	२०	२७९	भूय शदैश्च कर्माणि	२७	१०
२४७	भगवन् देवदेवेश	०	१	२८०	भूय सनत्कुमारं त	३१	२४
२४८	भगवन् पुण्डरीकाक्ष	३०	१	२८१	भृत्यानां शिल्पिनां चैव	२७	५०
२४९	भगवन् वैष्णवो याग	७	१	२८२	भेषजां धूपयुज्जीत	३	७७
२५०	भगवानपि गोविन्द	३१	१०	२८३	भैक्षार्चनार्थयात्रीनि	२५	३५
२५१	भगवानेव तान् सर्वान्	१८	१४	२८४	भोक्तव्या विषया पूर्वं	१०	४६
२५२	भजते यदि मामेव	३०	१३	२८५	भोजनादिषु सर्वेषु	२३	४०
२५३	भजन्ते ये नरा विष्णु	३१	४३	२८६	मण्डलाभ्यन्तर पदो	८	२४
२५४	भजमानोऽपि यतीधि	२५	१०	२८७	मण्डलैश्च त्रिधा होव	२३	८
२५५	भजनं मध्यत कृत्वा	९	७	२८८	मण्डल दर्शयेद्यस्तु	८	१०
२५६	भवने स्थाप्यमानं तु	२३	३१	२८९	मत्कृतायास्तु मायाया	१	८१
२५७	भवन्ति चाधमं पश्चात्	२६	७३	२९०	मज्जता भक्तिरेवात्य	३०	७७
२५८	भवेत्प्राणकृत पुंस	४	९	२९१	मज्जता भक्तिरेवेद	३०	१०१
२५९	भक्षयेत्प्रयतो भूत्वा	६	४१	२९२	मज्जतिरक्षणादेव	३०	९१
२६०	भक्ष्यभोज्यनिवेद्यैश्च	१९	६१	२९३	मद्यमोक्षोपहारैश्च	१३	३६
२६१	भक्ष्यभोज्यान्नपानानि	२२	१४	२९४	मध्यकर्णिकया युक्त	१	५०
२६२	भागान् कुर्यात्पुन पञ्च	२३	३८	२९५	मध्यत शङ्कुमाहृत्य	७	३३
२६३	भागान् कुर्यात्पुन पञ्च	२९	१५	२९६	मध्यमस्तु पयोभक्ष	२८	१२

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२९७	मध्यमानां तु सर्वेषां	१२	५७	३३०	मामेव बहुधा यज्ञै	२	१०८
२९८	मध्यमा सा शिला ह्येवा	२३	१३	३३१	मायैव कारण तस्य	१	८०
२९९	मध्य दिनादि कालोऽय	३	१८	३३२	मारण-याधियोग च	१३	८
३००	मध्याह्ने हृदि शुद्धे तु	४	१९	३३३	मार्कण्डेय प्रसन्नोऽस्मि	१	१४
३०१	मध्ये च वृत्तरूपाणि	७	४१	३३४	माळतीश्वेतकुमुदा	५	३६
३०२	मध्ये देवेशमाराभ्य	१६	३२	३३५	मात्रया परमा (१)	१	६०
३०३	मध्ये शक्र प्रतिष्ठाप्य	२९	५०	३३६	मासावर्धं तु निर्दिश्य	२२	५६
३०४	मध्ये स्थूलानि सर्वाणि	७	३७	३३७	मासानामधिपाश्चापि	२	८३
३०५	मनसा कर्मणा वाचा	३०	६५	३३८	मुक्तपुण्या वरा माया	५	४१
३०६	मनसा च यजेद्देव	४	२६	३३९	मुक्तिकामस्य के धर्मा	१२	२
३०७	मनसा सृष्टिमर्गेण	२७	४	३४०	मुनेति का त्वया प्रोक्ता	१४	१
३०८	मनोमन्त्रेण सकलस्य	३	७४	३४१	मुष्टिं कृत्वा तु हस्ताभ्यां	१४	१९
३०९	मन्त्रकोशं समाचक्ष्व	६	१	३४२	मुहूर्तं बोधने प्राप्ते	१९	७१
३१०	मन्त्रो देवम त्रासते	६	४	३४३	मुहूर्तं बोधने प्राप्ते	२२	७२
३११	मन्त्र यासं प्रकुर्वीत	१८	६१	३४४	मूत्रशुक्लपुरीषाणि	१२	२९
३१२	मन्त्रपूर्वा क्रिया सर्वा	६	३	३४५	मूर्तिपा न जुहुयु पर्क	२९	४७
३१३	मन्त्रासर्वे सुसमाख्या	१३	२२	३४६	मूर्तिपैस्त्यार्धमागत्य	१९	१२
३१४	मन्त्रेण विनियोगस्तु	३	२५	३४७	मूर्तिम त्रै क्रमादेव	१७	३०
३१५	मन्त्रेणान्मधिभित्त्य	२०	१८	३४८	मूर्तिमानेव पूज्योऽसौ	३	५
३१६	मम तेषां च पश्यामि	३०	५०	३४९	मूर्तिविन्यासवस्तुर्क्यात्	२९	६५
३१७	मम तु खेन नान्यस्य	३०	४१	३५०	मूलतो भक्षयेद्विद्वान्	९	५
३१८	मयाव्यनुग्रहात् विष्णो	३१	२३	३५१	मूलबिम्बे परं देवं	२२	३९
३१९	मूलप्रक्षालनं कृत्वा	३	७२	३५२	मूलम त्रे तु विन्यस्य	२९	५
३२०	महता धर्मसेतूनां	१२	४१	३५३	मूलम त्रैश्चिभि पश्चात्	२०	३०
३२१	महाजनस्य सम्मर्दे	२५	४४	३५४	मूल्यनाशेन भोक्तव्या	३०	११९
३२२	महाजनै सह स्नायात्	२२	३५	३५५	सुर्युस्थानेषु दुर्गेषु	१६	३५
३२३	महाभूतेषु सर्वेषु	३	७९	३५६	सुदमाख्यं कुर्वीत	१८	५४
३२४	महाव्यागः स्मृतो ह्येव	२९	६७	३५७	मेघपार्श्वे च कक्षे च	११	३०
३२५	मातरं पितरं दारान्	९	१६	३५८	मेघादिराशिबीजानि	६	७४
३२६	मातृणां मण्डप चापि	१८	२६	३५९	मोक्षचित्तप्रसङ्गेषु	३०	११५
३२७	माधवस्तपसि ह्येव	२	८६	३६०	मोहिनी प्रथमा चासां	२	३८
३२८	मानसं रूपसंकल्पं	१४	३५	३६१	मोहि-न्याद्याश्चित्रपञ्चैता	४	३५
३२९	सामिकमेव पश्यामि	३०	५३				

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य					
१ य इदं कृणुयात्तत्र	३१	६६	३३ यदभ्युदयकामस्य	४	७७
२ यश्मानोऽपि तत्सर्वं	१९	८८	३४ य इदं कृणुयात्तत्र	४	७६
३ यज्जप कुर्वते भक्त्या	३	२६	३५ यद्यथ धार्मिको योगः	१०	१४
४ यज्जीवामि चिरं काल	३०	४३	३६ यदर्थयति देवेश	३	२७
५ यत् एवमतो लब्ध्वा	२	११४	३७ यदा तु तेन मानेन	२६	८८
६ यत्करोति शुभैर्ब्रह्मै	५	७६	३८ यदा यदा तु लभते	२४	२८
७ यत्कृत परमं रूप	२४	२६	३९ यदि चिह्नेन लक्ष्यते	२३	९
८ यत्तीर्थं समनुप्राप्य	२५	४०	४० यदि तु स्फुरणं नश्येत्	११	२९
९ यत्र एते गुणा यस्य	१२	९	४१ यदि दानेऽयशस्यस्त्व	१७	३३
१० यत्र गत्वा मनो नाथ	२५	४१	४२ यदि पश्यति तु स्वप्न	८	५१
११ यत्र देशे प्रसीदति	२५	४	४३ यदि मां विस्मरत्येते	३०	९०
१२ यत्र यत्र स्थितो विद्वान्	३०	७९	४४ यदि वा न प्रदीयेत	९	३८
१३ यत्र स्थानं हरिर्नित्यं	२१	४५	४५ यदैतानि शुभान्येष	२२	९
१४ यत्राराध्यपरं देव	९	९४	४६ यमनाथम हस्त्युक्ता	२	९१
१५ यत्रास्य वासना तीव्रा	१०	३९	४७ य तु शिष्यं गुणोपेत	८	५४
१६ यत्रोपकरणैः शुद्धैः	२१	४६	४८ य कुर्याद्वैष्णवीं दीक्षां	८	७५
१७ यत्त्वया परमो देवः	३	१	४९ यः पठेदादरावेतत्	३१	६८
१८ यथाकाशमिदं सर्वं	२	२	५० य पश्यति प्रीत्यकाले	११	४३
१९ यथा ज्ञानमिदं लब्धं	३१	६४	५१ य पश्यति नर स्वस्थो	११	४४
२० यथा नराणामुत्कृष्ट	२३	६१	५२ य पश्येद्विष्णुताकारं	११	५८
२१ यथा भागवतानां हि	३	७०	५३ यः पुनस्त्वरथा चित्तं	१०	३२
२२ यथायोगं यथाकाल	४	६८	५४ य पूजयति मां नित्य	३०	३३
२३ यथारस्ते हिरण्ये वा	१०	५८	५५ यश्च कर्ममयो याग	१०	६०
२४ यथा राजानमुत्कृष्ट	२९	३६	५६ यस्तु दानैर्विना कुर्यात्	१९	९२
२५ यथा वा पयसि स्नेह	९	२१	५७ यस्तु प्रदक्षिणं कुर्यात्	२५	५०
२६ यथा सतोऽसतो नान्या	२	२३	५८ यस्तु प्रवेशनं नेच्छेत्	१६	१४
२७ यथैव पानसंपद्भिः	३१	५६	५९ यस्तु मङ्गल एव स्यात्	३१	३
२८ यदकृद्देवदेवस्य	१९	१०	६० यस्तु विद्याविनीत स्यात्	१०	१२
२९ यद्वदन्ति नरं स्वप्ने	९	३३	६१ यस्तु विद्वानुपासीत	२४	३४
३० यद्वदाति धनायेषः	१७	९१	६२ यस्मिन् भवति नक्षत्रे	२२	१०
३१ यद् दशास्त्रेषु गुरवे	८	६६	६३ यस्य रोहति गात्रेषु	११	४७
३२ यद् ब्रह्म सशयस्थाने	२९	७९	६४ यस्या निमित्तमुद्दिष्ट	२२	४४

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६५	यस्यैते तु विनश्यन्ति	११	३४	९९	योगपीठ ततो ध्यात्वा	२२	७१
६६	यक्षरक्ष पिशाचानां	१९	३०	१००	योगपीठ विना कुर्यात्	२९	३
६७	यक्षराजं तृतीयायां	१३	३५	१०१	योगमार्गं समाचक्ष्व	१०	१
६८	यक्षविद्याधराश्चैव	२६	४२	१०२	योगविद्यां समभ्यस्य	१०	३६
६९	यक्षाणां किन्नराणां च	१६	५५	१०३	योग समभ्यसेतेन	१०	२४
७०	यागफाले तु संप्राप्ते	२७	१५	१०४	योगाभ्यासस्य तद्विद्वान्	१०	४०
७१	यागसाकल्यमात्रेण	२८	१३	१०५	योगाभ्यासेन आनीयात्	१०	६८
७२	यागस्थान समासाद्य	२७	१६	१०६	योगारूढोऽपि पुंश्च	१०	५५
७३	यागस्थान समासाद्य	४	३	१०७	योगिनं सुबहून् पश्येत्	१०	४८
७४	यागोपकरणाद्य च	१८	६०	१०८	योगिनां च यथा सिद्धा	२६	८१
७५	यागोपकरणाद्यैश्च	२२	२७	१०९	योगिभ्योऽपि तथा पूज्या	१२	४४
७६	याजकस्य गुणं हृष्ट्वा	२८	१५	११०	योगेश्वरी सुखा चैव	७	८०
७७	यादृशाश्च महाभागा	३१	४	१११	योगैश्वर्यादिका शक्तीः	४	६४
७८	यामवाप्य परां सिद्धिं	४	७३	११२	योजनप्रयुतायाम	२६	२४
७९	यावज्जपति तावत्सा	१६	८	२			
८०	यावदेव न भायेयं	१	८२				
८१	युक्तकेशानखरमधु	१५	५	१	रक्तप्रधानि ज्ञेयात्	१५	३१
८२	युगलैः स्वैर्नमस्कारै	२०	४७	२	रक्तमूर्धानमवाक् पश्यन्	११	४५
८३	येषु भावेषु मे क्रीडा	२	३	३	रक्तौघैश्च पुष्पैश्च	१३	२८
८४	ये स्थापयन्ति देवेशं	१८	५	४	रममाणोऽपि तीर्थेषु	२५	४७
८५	ये नरा धनधान्येन	१८	१	५	रविमासाद्विनि सृत्य	११	१८
८६	ये नरा धनधान्येन	१८	१	६	रश्मिमन्तं विवस्वतं	९	१५
८७	ये नरा ज्ञानयोगेन	२५	१	७	रसांसि विविधैर्द्रव्यै	७	१३
८८	ये नरा त्यक्तसर्वस्वा	२५	३३	८	रसायनेन दीर्घायु	१६	११
८९	ये च तद्द्वीपमायान्ति	३१	८	९	रहस्यमपि यथात्र	३०	३
९०	ये च तद्द्वीपमायान्ति	३१	२२	१०	रागद्वेषपरीतेन	३०	६९
९१	ये विज्ञानवतो धीरा	३१	५४	११	रागद्वेषाद्यस्तेषां	२	६२
९२	येन कल्पेन तत्तीर्थं	२५	३०	१२	राजानस्ते भविष्यन्ति	४	९२
९३	येन कालेन तत्तीर्थं	२५	३७	१३	राजानो राजमात्रा वा	१७	१
९४	येन कालेन बहति	१०	७५	१४	राज्यकाम समावर्त्य	१६	३८
९५	येन गच्छति समोर्ध्वं	१५	२६	१५	रात्रयं पुंस्वस्त्योक्ता	१	४१
९६	येन मे सपदां पुष्टि	३०	६०	१६	रात्रिश्च तावती तस्य	२६	८६
९७	योगगत्यभियोगेन	१	३८	१७	रात्रौ वीरासनं चैव	१२	२६
९८	योगपीठ जले ध्यात्वा	२५	२२	१८	रिक्तोऽपि सर्वतो मर्त्य	१६	३६

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१९	रूपकाचनलाभ च	९	२७	११	वणकैराळिमेसत्र	७	३४
२०	रूपमात्र तृतीय तु	७	५१	१२	वर्षकामस्तु शुद्ध्यात्	१५	४०
२१	रूपवन्तमुपासीरन्	२४	१८	१३	वर्षाणां वर्षतानां च	७६	९
२२	रौरव प्रथमस्तेषां	२६	५९	१४	वर्षभ्यो द्वावशेभ्योऽर्वाक्	११	३७
ल				१५	वशीकारे वशीभूत	१५	४२
१	लक्ष्यते न कश्चिद् द्रष्टु	२३	१६	१६	वशीकृते तु मनसि	१२	१३
२	लघुर्भवति कामेन	३०	८८	१७	वशीकृतमिवाविद्धं	१०	२७
३	लभते च महाज्ञानं	२५	५१	१८	वस्त्राणि भोजनं चैव	२७	५१
४	लभन्ते तत्र ते जन्म	३०	९२	१९	वस्त्रमेकमुपाहाय	८	४४
५	लब्धानुज्ञ परिध्यादि	८	३०	२०	वस्त्रैराच्छाद्य सर्वोस्तान्	१९	८३
६	लब्धानुज्ञश्च शिष्योऽपि	८	७१	२१	वह्निमन्त्रेण कुर्वीत	२९	४३
७	लब्धानुज्ञ पुन कुर्यात्	८	५९	२२	वाक्य ध्रुणुत भद्र व (१)	३१	१३
८	लिख्याष्टक भवेद्युक्ता	२३	२८	२३	वागिन्द्रियमसत्सगात्	१२	२०
९	लेखने यस्य वर्षस्य	७	६०	२४	वागीश्वरी क्रिया कीर्ति	२	३७
१०	लेखयित्वा रजोभित्तु	२७	३८	२५	वाङ्मनोभि क्षये सिद्धि	१५	४५
११	लेपयेद् गन्धतोयेन	१९	२५	२६	वामहस्त पुन प्रोक्ष्य	५	६
१२	लोकचिन्ताप्रसुप्त च	१०	७३	२७	वायुवीजेन निष्ठेया	२०	१९
१३	लोकतन्त्रप्रवृत्तस्य	१२	२१	२८	वायुमन्त्रैश्च भुञ्जीत	२९	१८
१४	लोकबीज ससर्गाग्ने	१	५१	२९	वाराह नारसिंहा च	१६	२
१५	लोकोपकारनिरतं	१३	४६	३	वारि वत्सा नवे पात्रे	२०	४१
१६	लोहपात्रवदेवात्य	५	२७	३१	वारि वत्सा नवे वस्त्रे	२०	३३
१७	लौकिकागतौ विना मन्त्रै	२१	२३	३२	वारि वत्साऽपरै पात्रै	२०	४२
व				३३	वाक्ष्याग्ने परा शान्ति	९	९
१	वक्तु श्राद्धश्च तत्त्वेन	६	५९	३४	वासांसि मुखवासं च	१९	८७
२	वज्र च पदारग च	१९	८३	३५	वासुदेवमुपासीत	३	२३
३	वसज क्षिपिर्ल शुक्लं	५	१८	३६	वासुदेवादिकानां च	२९	४८
४	वन्दमान परं देव	१	२८	३७	वासुदेवादिकानां च	६	२१
५	व यथासौ स्वयंपक्ते	१५	९	३८	वासुदेवेन संस्पृश्य	८	३९
६	वपुस्तेजोमय तासां	१३	२०	३९	विकारेषु च यत्नेन	९	३४
७	वर वृणीष्व भद्रं ते	१	१५	४०	विज्ञानं यदिदं प्राप्त	२९	३१
८	वराहगजदन्ताभ्यां	१८	५३	४१	विज्ञानं यदिदं प्राप्त	७३	५६
९	वर्जनीयं हविर्भक्ष्य	५	५९	४२	विदिता शुद्धयो प्राप्ता	१२	४०
१०	वर्णकै पटकुल्यादौ	२३	२४	४३	विदुषामपि मुख्यानां	१८	४

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या
४४ विद्यया धनयानैश्च	१३	६	७६ विष्णुभक्ता विशिष्य ते	२६	८०
४५ विद्याकामस्तु लुहयात्	१५	३५	७७ विष्णुभक्तो गृहस्थश्च	७	२९
४६ विद्या वयतपोयोगात्	८	५२	७८ विस्तार्य सिकता दिक्षु	२०	९
४७ विद्या मेधा बलं रूपम्	१३	४५	७९ विस्तीर्णा दुर्जनास्पृष्टा	७	८
४८ विद्वद्भ्यो दक्षिणां दत्त्वा	१७	२३	८० विसृज्य देव प्रथमं	२१	१४
४९ विद्वेषण विमोहश्च	१३	९	८१ विसृजेदवमादयात्	२२	४३
५० विद्वेषे चाभिचारे च	१३	६१	८२ वीरभद्रं च विष्णं च	१९	८४
५१ विद्याय स्थापयेत्पश्चात्	५	४८	८३ वृत्तं वा चतुरभं वा	१८	६६
५२ विधिनानेन यस्तिष्ठेत्	३	३८	८४ वृद्धानां सप्रयोगैश्च	१२	१९
५३ विनिर्धूतागमो ह्येष	२४	३१	८५ वृक्षौषध्याबहुफला	२६	३३
५४ विपदस्तस्य जाय ते	९	३७	८६ वेदवेदाङ्गविद्यानां	२४	२९
५५ विपार्कं कर्मणा पश्य	३०	७५	८७ वेदमध्यप्रवेश्यन्ति	७	११
५६ विप्रबुध यथानर्ग	१०	३३	८८ वेदिं प्रवक्षिण कृत्वा	४	४
५७ विप्रलम्भस्तु मायामि	३०	११०	८९ वेदेरपि बहिर्वृत्तं	७	४६
५८ विप्रान् द्वादश वाष्टौ वा	१८	३७	९० वेद्यां वस्त्राणि विस्तीर्य	२१	६
५९ विभवान् भोक्तुकामस्तु	६	५६	९१ वेदमप्रवक्षिणं नीत्वा	१९	३९
६० विभागमेते कुर्वन्ति	२	१०४	९२ वैकारिकं सात्त्विकाख्यात्	२	४६
६१ विमानैः कामसचारैः	२६	४५	९३ वैकारिकादहंकारात्	२	४७
६२ विरोधस्तु त्रिधा तस्य	१०	७६	९४ वैनतेयमनन्तं च	१९	८०
६३ विष्णुश्च घृतमुत्प्लूय	८	१६	९५ वैराग्यं च समाधिश्च	१०	११
६४ विविक्ते निर्जने देशे	१०	३४	९६ वैराग्यं परमास्थाय	११	६५
६५ विविधोऽभ्युदय प्रोक्त	४	८९	९७ वैराग्यं विपरीतं तु	२	४४
६६ विद्युद्धमन्यदुत्पाद्य	४	२५	९८ वैराग्येणेति श्रयादौ	१०	२२
६७ विद्युद्विरात्मनो हेया	१२	२८	९९ वैष्णव सिद्धिमिच्छन्	३०	६८
६८ विश्वासात्पूण्याच्चैनां	१७	४२	१०० वैष्णव ध्युपयात्तत्र	२८	२६
६९ विषयेभ्यो निवृत्तास्तु	३०	१२५	१०१ वैष्णवस्य च विश्वास	४	७४
७० विषयेभ्योऽपि यत्नेन	३०	११३	१०२ वैष्णवास्तु मनुष्येभ्य	३१	४५
७१ विषयेषूपशुक्तेषु	१०	४५	१०३ वैष्णवान् पणिकृताश्चापि	१९	८६
७२ विष्कम्भात् पादहीनं तु	२९	१३	१०४ वैष्णवान् मूर्तिवान् कर्मात्	१८	३८
७३ विष्कम्भात् द्विगुणं वृत्त	२९	१२	१०५ वैष्णवान् योगनिष्ठाश्च	११	६७
७३ विष्कम्भात् द्विगुणं वृत्त	२३	३५	१०६ वैष्णवांश्च विशिष्टाश्च	३	५२
७४ विष्कम्भात् पादहीन स्यात्	२३	३६	१०७ वैष्णवानां च मन्त्राणां	४	८७
७५ विष्णुभक्तान् विशिष्टाश्च	१७	४१	१०८ वैष्णवे चरणे साक्षात्	१७	३५

	अध्याय	श्लोक		अध्याय	श्लोक
		सख्या			सख्या
१०९ वैष्णवेभ्यो विशेषेण	१७	१३	२३ शयनादुत्थित पूर्व	२७	३
११० व्यवहारे रणामे च	१३	४०	२४ शयनं वध्यमाने च	१४	२८
१११ व्याधिता ये प्रपद्यते	२१	४७	२५ शाकद्वीपादिषु पुन	२६	२९
११२ व्याधीना सप्रयागे च	३	५४	२६ शक्ति सर्वात्मिका चेति	७	८१
११३ व्यानस्तु सर्वगात्रस्थ	११	७	२७ शान्तिं तीर्थादकै कुर्यात्	२१	७०
११४ व्याप्तिरूपेण सम्बन्ध	२	१९	२८ शास्त्रिणाष्टिकगोधूम	५	५८
११५ व्याभिधेण द्वयोक्तानां	२७	१	२९ शान्तवान् जेतुकामश्च	१६	४२
११६ व्योम वा रुधिराभ्यक्त	११	५७	३० शरीरं बहिरतश्च	५	१२
११७ व्रतं त्रिवर्णस्तनं	१२	२५	३१ शवस्तुक्तसंयोगे	१२	३२
११८ त्रीहिमाषगवीभिश्च	१९	४६	३२ शास्त्रागमविहीना च	१	८५
			३३ शिक्षाल्छाटकण्ठेषु	२९	४२
१ शक्तं स्वमज्जमदानीयात्	२५	१२	३४ शिक्षाभिरुज्ज्वलन्तीभि	९	३५
२ शक्त्य पञ्च विख्याता	७	२९	३५ शिक्षयित्वा तथा चित्त	१०	५९
३ शक्तिभक्तिसमायोगात्	२८	१०	३६ शिलाकाष्ठानि बालका	२३	१५
४ शक्तिमिदुक्तिपालैश्च	२८	२	३७ शिलाभिरिष्टकाभिर्वा	१९	५
५ शङ्खं चक्रं गदापद्म	३	१६	३८ शिल्पिनं सेवकाश्चापि	२२	१९
६ शङ्खं चक्रं गदापद्म	४	१६	३९ शिष्यसंस्कारयुक्तं च	२९	८६
७ शङ्खचक्रगदापद्म	१	२३	४० शिष्यमाहुय संस्कृत्य	८	४३
८ शङ्खचक्रगदापद्मै	४	३९	४१ शिष्यमुत्सार्य देवेश	८	५३
९ शङ्खचक्रशब्दादीनि	९	२०	४२ शिष्यं च प्राबुद्धं कृत्वा	८	५७
१० शङ्खचक्रसमायुक्तं	२२	१७	४३ शिष्यास्त्वामुपसर्पन्तु	८	६२
११ शङ्खमुद्वेगमुद्दिष्ट	१४	२२	४४ शिष्येण कल्पिता भूमि	७	२८
१२ शतकृत्य पीठमन्त्रै	८	३३	४५ शिष्यैश्चतुर्भि सयुक्त	२२	२०
१३ शतकृत्य सहस्रं वा	३	५९	४६ शिष्यैः परिश्रुतो गच्छेत्	२२	२४
१४ शतवारिमिम मन्त्रं	१६	३४	४७ शीतला तु शिखा प्राह्मा	२३	७
१५ शत्रुभिर्विध्यमानस्तु	१६	४१	४८ शीतेनोष्णेन वातेन	१०	३५
१६ शत्रूणां बाधनार्थाय	६	५३	४९ शुक्लं कृष्णं तथा रक्तं	७	५१
१७ शत्रुस्तृप्तावने सन्धौ	१५	३७	५० शुक्लकृष्णासुभौ चर्णौ	७	५५
१८ शरीरन्यासकाले च	२९	९	५१ शुक्ले कृष्णे विसर्गान्ता	६	२६
१९ शरीरन्यासकाले च	२३	३७	५२ शुक्ले त्रिविक्रमं प्रोक्तं	७	८४
२० शरीरं भौतिकं प्राप्य	२	५९	५३ शुद्धा वा दीव्यमानायां	३०	१२१
२१ शरीरमन्त्रसंस्कार	१५	८	५४ शुद्धिमेतेषु यत्नेन	३०	१२३
२२ शयनासनदानं च	१२	४५	५५ शुद्धयेत स्वयं तत्र	१७	१९

अध्याय	श्लोक	सख्या	अध्याय	श्लोक	सख्या
५६	शुद्धेन कमणा याति	२ ६०	स		
५७	शुभकर्मकरान् भक्तान्	२ ११३	१	स एव कुशलस्तत्र	२ ९७
५८	शुभ सवन्न विहित	१८ ३४	२	स एव स्थापयेद्विष्णु	२१ ५१
५९	शुभानामशुभानां च	९ १	३	सकारश्च मकारश्च	६ २९
६०	शुभामपि सदा भूमि	५ ११	४	स सत्यदमवाप्नोति	१० ९
६१	शुश्रूषाप्रियवाक्यैश्च	२८ २२	५	स तु राज्यमवाप्नोति	९ ३२
६२	शुश्रूषामेव देवस्य	१० १७	६	स तु ज्ञानक्रियामेवात्	१० ४
६३	शुद्र तु सन्त्रैर्म त्रै	१७ १४	७	स तु प्राज्ञछिराचार्य	८ ६९
६४	शौर्णवान् समुल्लस्य	१ २२	८	सत्ये मनसि न्यस्ते	१२ १४
६५	श्रद्धया परयोपत	१७ ३२	९	सत्योनिरजोभोनि	६ १०
६६	श्रद्धा धृति प्रसादश्च	१२ ५	१०	सत्यनिष्ठ यदा चित्त	३० १०२
६७	श्रद्धावान् लभते ज्ञान	१२ ६	११	सत्वागुल्लमयी निद्रा	१ ७२
६८	श्रद्धाभक्तिसमाधिश्च	१ ८४	१२	सर्वेभ्य स्थलचारिभ्य	२६ ३६
६९	श्रावयेदुपदेश च	८ ५०	१३	सत्यरूपमिव ध्यायन्	२४ २१
७०	श्लाघा च कीर्तनं चापि	१२ ४८३	१४	सत्य प्रियं हित चेति	१२ १५
७१	श्रियाचरणयोर्द्विष्ट	१ ५८	१५	सच्छिद्रा समिध श्रुक्का	५ ६६
७२	श्रुणुयात् समर्थं सर्वं	८ ५	१६	सर्वैरहृतैर्वजै	१८ ४२
७३	श्रुत्वा य इदं तं श्रं	३१ ६७	१७	सर्वममासनं कृत्वा	५ ३०
७४	श्रोतुमिच्छाम्यहं देव	४ १	१८	सनत्कुमार सनक	३१ १६
७५	श्रोष्याम पुनरेतेभ्य	३१ १७	१९	स पुनः त्रिविधो ज्ञेय	२८ ११
७६	श्वेतद्वीपं ततो ब्रह्मा	३१ ११	२०	स पुनस्त्रिविध प्रोक्त	१२ ४
७७	श्वेतरूपं चतुर्बाहु	१३ ४८	२१	सर्वस्फन्ध तु तत् तत्र	२६ ४३
७८	श्रेष्ठास्तु सत्यभूयिष्ठाः	२ ८	२२	समये सत्यलोके तु	२६ ५५
७९	श्रेष्ठो गन्ध समादिष्ट	५ ३१	२३	समास्थानानि संप्राप्य	२५ ४६
	ष		२४	समग्रा पीठमत्रैस्तु	५ ६५
१	षष्ठे तपसि लोके तु	२६ ५४	२५	समन्ताच्चैनमभ्युक्ष्य	२० ११
२	षडङ्गमेकहस्तेन	४ ६	२६	स मन्त्रस्तस्य रक्षायां	८ ४६
३	षडक्षरं द्वादशार	१६ ३४	२७	समर्थं पुण्यं कथितं	३ ३४
४	षडित्यस्य भवेद्वीजं	६ ५४	२८	समयऽग्रे समाचारः	३ ३७
५	षष्ठेता कथिता मुद्रा	१४ १२	२९	समयस्तु द्वयोस्तुल्य	३ ४०
६	षण्मासं जीवितं तस्य	११ १८	३०	समानव्यवहारेऽपि	४ २४
७	षण्मासादेव तस्याश्च	१६ ५४	३१	समानो जाठरं वर्ति	११ ८
			३२	समाधेरपि सामर्थ्यं	१० ३०

	अध्याय	श्लोक	संख्या		अध्याय	श्लोक	संख्या
३३	समाससहस्रमष्टौ च	१	११	६६	ससारवासनाविष्ट	१०	२५
३४	समुद्रसरिवादीनां	९	१९	६७	ससारस्य गतिं दृष्ट्वा	२६	७१
३५	सलिलोन्मज्जनं दुःखं	९	२९	६८	ससारविधियं त्रैते	२६	४
३६	सवनानि तथा ग्रामा	२	७१	६९	ससारस्य परं मूलं	२६	२
३७	सवनानि पुनस्त्रीणि	२	७३	७०	ससारविषयातीता	२	३४
३८	सहस्रमयुनं लक्षं	१३	६४	७१	सहारवरमना चैव	८	१८
३९	सहस्रयुगमानं तत्	२	१५	७२	सर्वं सगऽप्यविच्छिन्नं	१	३६
४०	सहस्रं शतश्रुत्यो वा	१९	२९	७३	सर्वं कल्याणहेतुत्वात्	२	९६
४१	सहस्रं शतवारं वा	१५	११	७४	सर्वकामानवाप्नोति	१६	१९
४२	सहस्रेण विना धीरं	१५	२८	७५	सर्वकायं पुरस्कुर्यात्	१७	४०
४३	सकलस्य वृत्तो गच्छेत्	१५	४	७६	सर्वकालमुपासीत	२६	७९
४४	सकृत्कालमात्मीय—	११	२१	७७	सर्वतस्तदलङ्घ्य	२२	५२
४५	संगृह्य समिधा मत्स्यं	२९	४१	७८	सर्वतस्तत्समासेन	७	१०
४६	सन्निरोद्धुं स्वशास्त्र्यानि	१२	६४	७९	सर्वद्रव्यगणं मध्ये	१९	४८
४७	संनिधानं समासाद्य	२२	२६	८०	सर्वपापविशुद्धात्मा	४	५८
४८	सन्तापो मे परश्चेति	३०	४७	८१	सर्वतत्त्वयुतस्यैव	३	१९
४९	संन्यामुद्दिश्य भूयोऽपि	२७	९	८२	सर्वत्र समविष्कभं	२९	४९
५०	सम्पदस्तस्य वर्धते	९	३६	८३	सर्वत्रापि यशोयुद्धि	१२	४७ १/२
५१	सम्पदश्च विवर्धते	६	४७	८४	सर्वमत्र कृतो ज्ञेय	२८	८
५२	संप्रेतान् विविधान् पश्य	११	५४	८५	सर्वमेवं करोमीति	१७	३९
५३	समवन्ति तथा तस्मिन्	२६	७०	८६	सर्वशक्त्यानिमित्तेषु	४	८६
५४	समवे सति कुर्वीत	१८	३६	८७	सर्वशक्तिकरं हेतुत्	२१	४२
५५	संभक्ष्य दन्तकाष्ठं च	२७	७	८८	सर्वसां देवतानां च	२२	१२
५६	समाव्य मुसुरैश्चापि	२७	१०	८९	सर्वार्त्तनाशरीणि	४	४३
५७	संमतं योगिनामेतत्	१	३५	९०	सर्वार्त्ताफथितो गन्धे	२	३३
५८	संयतेभ्य परा सिद्धा	३१	४६	९१	सर्वं सिद्धिकरं महान्	८	१२
५९	सर्वस्वरं पतिस्त्वेषां	२	७२	९२	सर्वेण श्रुदमादाय	३	८४
६०	सर्वस्वरप्रयोगात् स—	१७	२६	९३	सर्वे पीठशिला स्थाप्या	१९	८२
६१	सर्वस्वरान्वयेनार्वाक्	११	४१	९४	सर्वेभ्य एव सत्त्वेभ्य	१६	२४
६२	सङ्कल्प साधको द्वारं	१९	८९	९५	सर्वेषां सदृशं कल्प	१८	६९
६३	सङ्कल्पं पुरतो द्वारं	१९	७९	९६	सर्वेषामेव दानानां	३१	५५
६४	संसारसागरं चोरं	२३	४९	९७	सर्वेष्वप्यङ्गीनोऽयं	२९	६९
६५	संसारसागरं चोरं	२९	२४	९८	सर्वेणाश्वं मातङ्गं	२२	३२

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या
९९ सैरिरेकं पुन कुंभं	२१	९	१३२ सृष्टिसंहारसंयुक्त	३१	१९
१०० सर्वोपकरणैर्युक्त	७	१८	१३३ सृष्ट्या दक्षिणहस्तेन	४	१८
१०१ सागरेषु तु जीवन्ति	२६	३५	१३४ सेतुबन्धश्च रामाय	२५	१८
१०२ सा तु भक्तिवशाच्छृणां	८	३	१३५ सेवितं वैनतेयेन	१	५९
१०३ सारिबकी राजसी वैष	३	२८	१३६ सौवर्णो राजतस्ताम्र	२९	१०
१०४ सारिबकादित्रया गर्वा	२१	१८	१३७ सौवर्णो राजतस्ताम्र	२३	३३
१०५ साधकस्य न तत्रास्ति	९	४०	१३८ सौवर्णानि च पात्राणि	१७	४४
१०६ साधको रचयित्वादी	१८	२५	१३९ स्तुतिशाले तु संप्राप्ते	२३	४५
१०७ सांनिध्यमर्थयेद्बुद्ध्या	१९	७४	१४० स्तुतिमिस्तोषयामासु	३१	१२
१०८ सांनिध्यं प्रार्थयित्वा च	४	४४	१४१ स्तुत्यै स्तुवन्ति मामेव	२	१०९
१०९ सामान्यमुद्रया तस्मात्	१४	३३	१४२ स्त्रीदेवताभि सर्वाभि	१३	४१
११० सायुज्यं प्रतिपन्नास्ते	३०	९४	१४३ स्त्रीकृतयोस्त्रिभागोन	७	३१
१११ सायुध सपरिवारं च	३	१३	१४४ स्तोत्रं कृत्वा प्रणम्यैव	२०	४४
११२ सालं सर्जरसं क्षण्डं	५	५२	१४५ स्तोत्राणि च जपेद्विद्वान्	२७	२९
११३ सावक्षेपं मया प्रोक्तं	१५	२	१४६ स्तोत्राणि सततं तत्र	३	४५
११४ सिद्धानां चापि पूर्वेषां	२५	२८	१४७ स्तोत्राणि च जपित्वान्ते	३	६१
११५ सिद्धिं इव्यं रसो वापि	१६	१०	१४८ स्थानकामस्तु जुहुयात्	१५	३३
११६ सिद्धे मन्त्रे प्रयुजीत	१५	२९	१४९ स्थानं च वैष्णवं मुख्यं	२५	१९
११७ सिंहदंकरसारङ्गं	२३	११	१५० स्थानं विशोध्य पात्राणि	२७	२४
११८ सुखं प्रहृष्टहीतस्य	१६	२५	१५१ स्थानं वैष्णवमासाद्य	१६	५
११९ सुखं चानुत्तमं मुक्तिं	३	२२	१५२ स्थानानि देवतानां च	२५	१५
१२० सुखासीनं तमाचार्यं	१७	३१	१५३ स्थानानि देवतानां च	१९	१७
१२१ सुचिरं योगमभ्यस्य	१०	४९	१५४ स्थानानि शृणुयाद्विष्णो	३	४९
१२२ सुप्तोत्थितं स्वयं गच्छन्	३	४६	१५५ स्थानेष्वप्येषु यद्यर्थं	४	६९
१२३ सुवर्षास्य मन्त्रस्य	१६	३७	१५६ स्थापको निक्षिपेद् द्रव्यं	१९	४२
१२४ सुवर्णं रजतं ताम्रं	१८	२४	१५७ स्थापकस्तु बहिर्गता	१९	५३
१२५ सुवर्णकामो जुहुयात्	१५	३९	१५८ स्थापनं मुख्यमेव स्यात्	२२	६३
१२६ सुवर्णादीनि विष्णुस्य	२३	२	१५९ स्थापनस्य तु नक्षत्रं	२७	४४
१२७ सूर्यमण्डलमष्टोऽपि	४	६७	१६० स्थापयेच्च ततो विद्वान्	२७	५०
१२८ सूक्ष्मं तेजोमयं ध्यात्वा	३	९०	१६१ स्थापयेदैश्वरं चक्रं	७	६६
१२९ सुसमास्थूलमिदं जातं	२४	३२	१६२ स्थापितः पुण्डरीकाक्षः	२२	३
१३० सृष्टिक्रमेण तत्स्थानां	४	८५	१६३ स्थापितोऽपि कथं देवः	१९	१
१३१ सृष्टिबीजं तथा पद्मं	३	१७	१६४ स्थापितोऽयुरसवान् प्राप्य	२२	४

अध्याय	श्लोक	अध्याय	श्लोक
संख्या	संख्या	संख्या	संख्या
१६५ स्थापितस्य मुकुटस्य	२१ १	१९७ स्वप्नं दृष्ट्वा यथारूप	९ १३
१६६ स्थापितस्य चतुर्थद्वि	१ ३८	१९८ स्वप्नानेवविधानं दृष्ट्वा	९ २३
१६७ स्थपितस्य तु देवस्य	२१ ३७	१९९ स्वप्नं तु नममात्मानं	९ २४
१६८ स्थापितस्य ह्येयत्र	२१ २५	२०० स्वयं पूजां पुन कुर्यात्	१७ २०
१६९ स्थापितस्यापि देवस्य	२० १	२०१ स्वयं प्रत्यक्षा भूत्वा	१९ ४
१७० स्थापयित्वा तथा देव	२१ २	२०२ स्वयमनं तु जानामि	३० १०
१७१ स्थापयित्वा ध्रुवोर्म्ये	१४ ११	२०३ स्वयमनं प्रसीदामि	३० ११
१७२ स्थापयेभ्यो विशिष्य त	३१ ४४	२०४ स्वयमनं तु गृहीयान्	२२ ६७
१७३ स्थितानि त्रीणि वर्षाणि	२६ २०	२०५ स्वर्गापवगविषयम्	१ १९
१७४ स्थितिरव्यभिचारेण	१० २१	२०६ स्वराशिषु गृह्णास्तत	६ २८
१७५ स्थूल सूक्ष्म द्विधा	२ ६	२०७ स्वरूपं लक्ष्यते बुद्धौ	२४ १३
१७६ स्नातमीश्वरमाचार्य	१७ ६	२०८ स्वावृद्धं च सत्तैते	२६ १०
१७७ स्नात्वाचम्य निवेद्याध्य	१ १३	२०९ रात्रौ त्वरतो ब्रह्म	२६ ३७
१७८ स्नात्वा प्राङ्मुखमाचार्य	१७ २७	२१० स्वामित्वेन गुह्यत्वेन	३ ६१
१७९ स्नात्वा भक्त्या यजंश्च	३ ६४	२११ स्वाहाकारं तु होमेषु	६ ४०
१८० स्नपनायोपकुस्तानि	२१ १५	२१२ स्वच्छत्या कृतम् येव	२४ २
१८१ स्नापयित्वा रूपं पूर्वं	२१ १९	ह	
१८२ स्नापयित्वा समभ्यर्च्य	१८ ५९	१ हन्त ते कथयिष्यामि	३ ४
१८३ स्नापयेत्तेन तद्विम्बम्	२० ४	२ हन्त त कथयिष्यामि	२७ २
१८४ स्पर्शम त्रेण ससृज्य	२० २२	३ हन्त त कथयिष्यामि	६ २
१८५ स्पर्शम त्रेण वस्त्राणि	३ ७८	४ हरश्च हरणनैव	२ ९२
१८६ स्पृशेद्भूतानि भूतानि	२७ २७	५ हरणादेव दुःखानां	२ ९९
१८७ स्फाटिक चानुपल्यण	१९ ४४	६ हविश्च दापयेत्तत्र	२२ ३१
१८८ स्फाटिकस्य मणे रूप	२ ८९	७ हस्तिवक्त्रं गणपतिं	१९ ८१
१८९ स्फुरणानि प्रवेशेषु	११ ९	८ हस्तं प्रक्षाल्य तोयन	५ १९
१९० सुवस्य कारयेद्विद्वान्	२९ ३४	९ हस्तानुभौ परावृत्तो	१४ २५
१९१ सुवस्य कारयेद्विद्वान्	२३ ३७	१० हातुमर्हस्यशपण	१ ४३
१९२ सुवाहुतीक्ष्णं तेनैव	२० ५९	११ हानिरिन्द्रियशक्तीनां	११ २७
१९३ सुवेणाज्यं चरौ सित्का	२० २३	१२ हिंसकानां मुदं यस्मात्	१४ २
१९४ स्नोतसाहरणं क्षीघ्रं	९ २८	१३ हुंकारफट्कारयुतं	१५ ४१
१९५ स्वदेशे वा सुखं जीवेत्	१६ १८	१४ हृदयं च शिरश्चैव	६ ३२
१९६ स्वप्नमालोकयेत्पुक्ता	८ ४०	१५ हृदयं च शिरश्चैव	१४ ५

	अध्याय	श्लोक संख्या		अध्याय	श्लोक संख्या
१६ हृदये वा छाष्टे वा	१४	१३	२ क्षारोद सागरः पूर्वं	२६	११
१७ हृद्याभोगे तु यागस्य	४	६३	३ क्षीरसोमसुरारक्त-	९	१७
१८ हेतुना विविधा ध्यक्तं	११	५७	४ क्षीरसागरमध्यस्थं	१	१८
१९ हेमप्राकारसंवीत	२४	३५	५ क्षणस्य वा बहिः सूक्ष्मं	११	४०
२० हेमरत्नमयान्येव	५	५५	६ क्षुद्रकामो जघन्यस्तु	२८	३३
क्ष			७ क्षेत्रतीर्थाश्च शैलेभ्यः	२१	१०
१ क्षाराणवस्य मध्यस्था	२६	२८	८ क्षोभो देवकृतो वापि	९	४३

शुद्धाशुद्ध-पत्रिका

पृष्ठसंख्या	श्लोकसंख्या	अशुद्ध पाठ	शुद्ध पाठ
1	2	प्रष्ट	प्रष्टु
3	26	अग्रवम्	अग्रवम्
3	32	उपाश्रित्य	उपाश्रित्य
6	61	मानाशु	मानां तु
7	71	त्रि	त्रि
8	78	सबन्ध	स बन्ध
9	84	अवैहि	अवेहि
9	86	नान्यत्	नाय-
10	1	सवमेतद्भूतं	सवमेतद्भूत
12	22	परस्म	परस्य
12	22	व्याप्य	व्याप्यं
17	80	अमृतास्तथा	अमृता तथा
18	96	सर्व	सर्व-
19	99	अधितिष्ठते	अधितिष्ठति
19	105	भूत	भूति
23	22	मपि नश्वरम्	मविनश्वरम्
25	52	विचिकित्साधु	विचिकित्सां तु
31	19	पादतले-	पादतले
34	52	शब्दमात्रेण	शब्दमन्त्रेण
38	93	नृणां	नृणां
41	28	शक्	सर्व
55	33	समास्थितम्	समास्थितम्
55	42	ज्ञेया	ज्ञेया
59	7	सिद्ध	सिद्धय
59	9	समवेत्तः	स भवेत्त-त्र
67	3	मपामार्ग	मपामार्ग
81	24	नाडीमासदीना-	नाडीमासदिना-
89	41	भूयसाम्	भूयसाम्
89	45	विशेष्यते	विशिष्यन्ते
91	59	शोधनी	शोधनी
93	15	तदुपानपि	तदुपानपि
98	1	एष मे	एतां मे
100	24	कनिष्ठके	कनिष्ठिके

पृष्ठसंख्या	श्लोकसंख्या	अशुद्ध पाठः	शुद्धः पाठः
100	26	फलावद्	फलावहा
102	5	युक्तकेश	युक्तकेशा
103	13	स्नात्वाचाम्य	स्नात्वाचम्य
103	15	अप नियम	अपेक्षियम
107	10	रथेना-	रसेना-
111	50	मभिस-	मपस-
113	4	पुण्येन हि	पुण्यऽहनि
113	9	पुनरानयेत्	पुरा नयेत्
114	13	[दभ्य]	[दभ्य]
118	1	संसृति	संस्कृति
118	3	विहित	विहिता
118	3	-त्तमम्	-त्तमा
119	11	-श्रिता	-श्रित
124	68	पक्वतु	पक्व तु
138	43	मुखावास	मुखवास
142	27	तस्मिन् निष्ठापये-	तस्मिन् हि स्थापये-
143	34	व्यतिपाद्येत्	व्यतिपातयेत्
150	66	संयुतम्	संयुत
153	11	तद्भविष्यति	स भविष्यति
153	19	तस्य	तस्मिन्
154	28	यक्षाष्टक	यूक्ताष्टक
155	39 तम श्लोकमारभ्य	प्रथमातातो माग एकोनत्रिंशो अध्याये कर्मशेषप्रकरणे	
	16 तम श्लोकमारभ्य	39 a तम श्लोकपर्यन्तभागत्वेन परिवर्त्यते ।।	
159	19	क्षोषो देव	क्षोष देव
161	36	सुप्रसन्न	सुप्रसन्न
170	40	त्वन्तरि-	दन्तरि-
176	11	संभवात्	संभवान्
193	27	व्यापस्तस्या	व्यापद्यस्या
194	35	सर्वे प्रयत्नेन	सर्वप्रयत्नेन
196	66	मनाकाक्षत्	मनाकाक्षन्
207	62	हृदये	हृदय

[N.B —It is hoped that the irregular spacing of words, which is regretted, will not present any serious difficulty in understanding the text

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